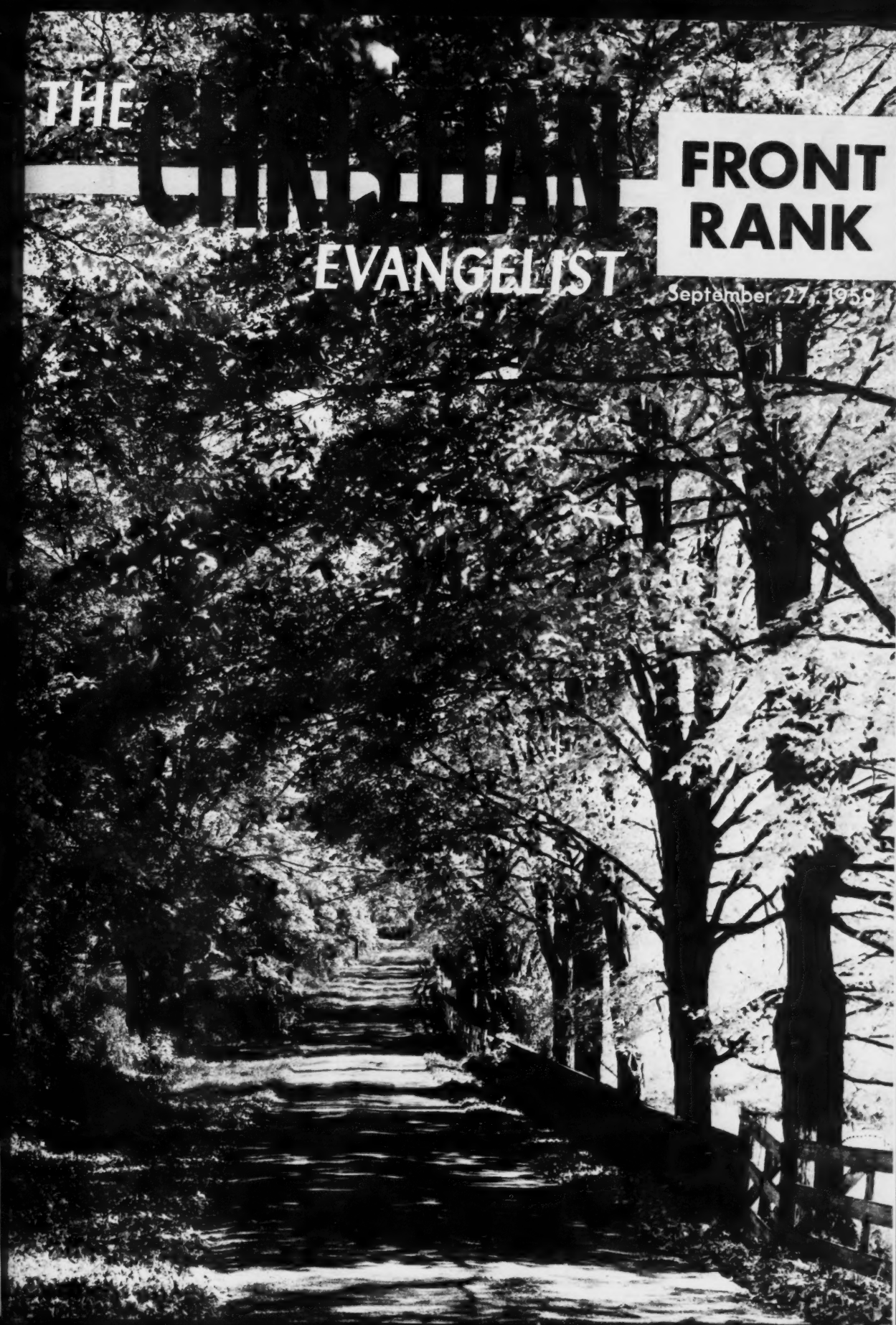


THE

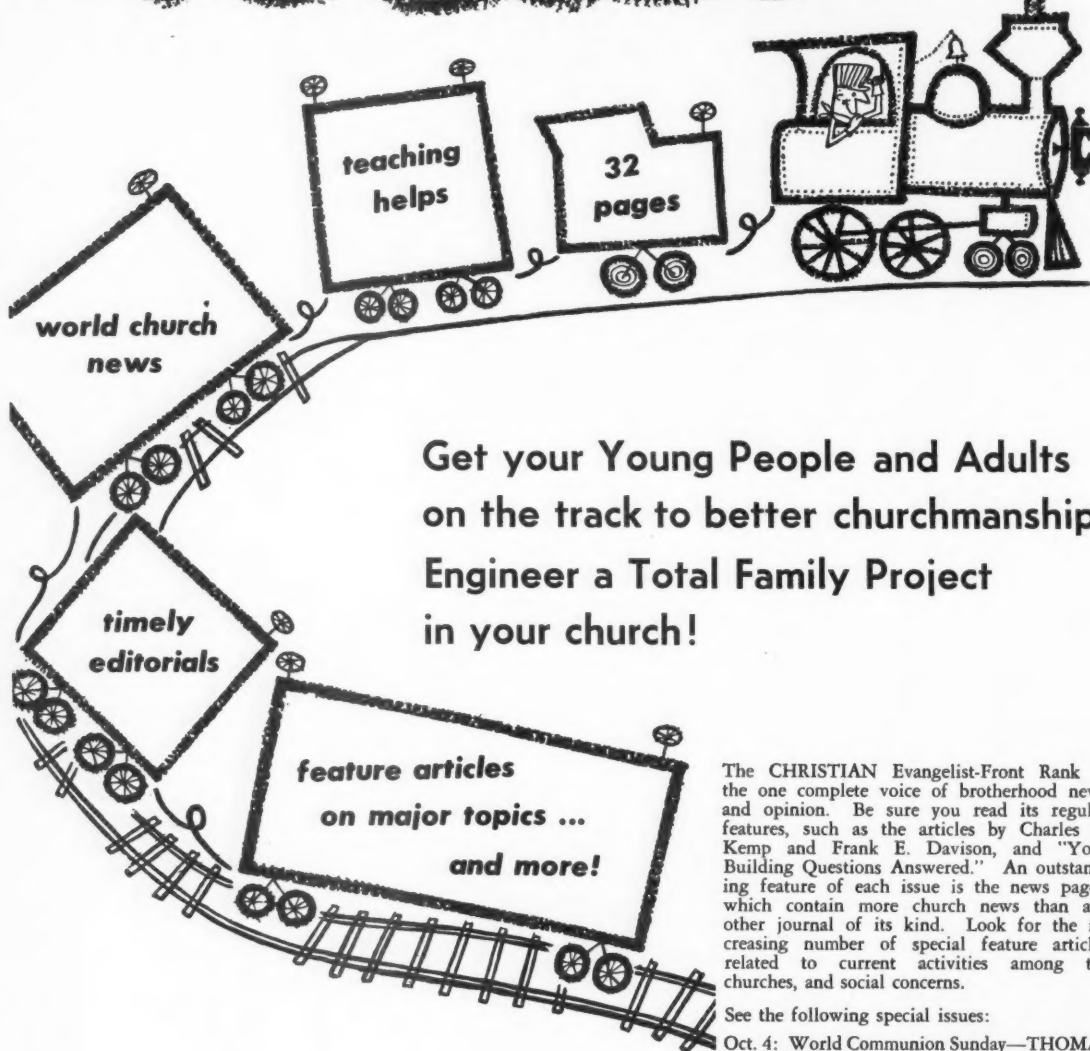
# CHRISTIAN EVANGELIST

**FRONT  
RANK**

September 27, 1959



# All Aboard for Good Reading!



Get your Young People and Adults  
on the track to better churchmanship.  
Engineer a Total Family Project  
in your church!

Write for  
sample copies

Prices: Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers, \$3.50 yearly; gift subscriptions, \$3.50 yearly; Quarterly Family Plan, 75 cents per quarterly subscription (mailed to homes); Quarterly Bundle Plan, 75 cents per quarterly subscription (mailed to church); Yearly Club Plan, 10 or more copies, \$3.00 per yearly subscription (mailed to homes). Pan-American postage charge, \$1.15 extra; foreign, \$1.50 extra. Single copy, 15 cents.

**CHRISTIAN BOARD  
OF PUBLICATION**

**BOX 179, ST. LOUIS 66, MISSOURI**

The CHRISTIAN Evangelist-Front Rank is the one complete voice of brotherhood news and opinion. Be sure you read its regular features, such as the articles by Charles F. Kemp and Frank E. Davison, and "Your Building Questions Answered." An outstanding feature of each issue is the news pages, which contain more church news than any other journal of its kind. Look for the increasing number of special feature articles related to current activities among the churches, and social concerns.

See the following special issues:

Oct. 4: World Communion Sunday—THOMAS CAMPBELL, THE MAN by Lester G. McAllister, Provost, Bethany College.

Oct. 11: Week of the Ministry—THE MINISTER IS A MEDDLER by G. Harold Roberts, Minister, First Christian Church, Atkinson, Kansas . . . RECRUITMENT FOR CHRISTIAN VOCATIONS by James N. Primm, Dean, Hiram College.

Oct. 18: Layman's Emphasis issue—THE CHRISTIAN MAN'S FILTER by Paul L. Moore.

Oct. 25: World Order Sunday and Christian Literature Week issue.

Nov. 8: A PLEA, A MOVEMENT, AND THE CHURCH by Benjamin F. Burns, Minister, Austin Blvd. Christian Church, Oak Park, Illinois.

Nov. 22: Thanksgiving issue.

Dec. 6: THE MEANING OF THE INCARNATION by Dr. Ralph G. Wilburn . . . and during December watch for pre-Christmas articles, both fiction and non-fiction.

# THE CHRISTIAN FRONT RANK

## EVANGELIST

**HOWARD E. SHORT**  
Editor

**JAMES M. FLANAGAN**  
Associate Editor

**RALPH E. BUREMAN**  
Assistant Editor

### STAFF

**WILLIAM K. FOX**, Consulting Editor  
**HELEN DIANE BOTT**, Layout Artist  
**CHRISTINE BUDER**, Research  
**RUTH DUHADWAY**, Circulation

### Coming . . .

MOST READERS are interested in "things to come," so it seems appropriate that we should tell you of a few things which are in store for you.

Next week, in our World Communion Sunday issue, the editor will call attention to the significance of this world-wide observance and Gaines M. Cook, the executive secretary of our International Convention, presents a stimulating article "The Lord's Supper and Fellowship."

And in the same issue is an article adaptation of "Thomas Campbell, the Man," a lecture presented by Dr. Lester G. McAllister, provost of Bethany College, at the Denver assembly of the International Convention.

THEN THERE WILL BE emphases on the Week of the Ministry issue of October 11.

But one you have been waiting for will be the issue of October 18, which will assemble information relating to the Denver assembly. Don't miss it!

### CHANGING YOUR ADDRESS?

If you are having periodicals mailed to your home address, it is essential that in the event residence is changed you notify your local postman or post office well in advance of your moving day. In addition, you should secure a copy of post card form 225, complete the form, clearly indicating the date of your change of address. Send it to the Christian Board of Publication, Beaumont and Pine Blvd., Box 179, St. Louis 66, Mo.

It is important that subscribers notify us. If this is not done, the Post Office Department will have no alternative but to return to us the publications sent to your former address. If we do not receive your new address we are required by law to discontinue mailing publications to you.

—CHRISTIAN BOARD OF PUBLICATION.

## A JOURNAL OF NEWS AND OPINION

### ARTICLES

The Christian and His Church . . . . .	5
The Function of Usefulness . . . . . Roger W. Stuart	6
A Time for Green Pastures . . . . . Ruth Unrau	9
The Finest Gift . . . . . Ona Roberts Wright	14
Diamonds That Talk . . . . .	18

### EDITORIALS

So Many Opportunities . . . . .	8
Realism . . . . .	8

### FEATURES

A Faith to Live by . . . . . Gene N. Branson	4
Consulting the Pastor . . . . . Charles F. Kemp	10
Where the Scriptures Speak . . . . . by the Editor	16
Meaning for Today . . . . . Hugh M. Riley	17
Toward a Better Church . . . . . Samuel F. Pugh	20
Book Reviews . . . . .	28
Letters to the Editor . . . . .	30
Let's Talk It Over . . . . . F. E. Davison	32

### NEWS

The Church at Large . . . . .	11
Brotherhood News . . . . .	21

### Published Weekly by the Christian Board of Publication

Wilbur H. Cramblat, president

R. A. Long, founder

**BOARD OF DIRECTORS:** John McGinty, St. Louis, chairman; William A. Shullenberger, Indianapolis, vice-chairman; Hampton Adams, New York, secretary; Claude L. Welch, University City, Mo., treasurer; Eugene S. Briggs, Enid, Okla.; Joseph E. Chastain, Dallas; Lawrence G. Derthick, Washington, D. C.; Carl F. Gast, St. Louis; Henry G. Harmon, Des Moines; Warner Muir, Des Moines; Randall Nauman, New York; John Paul Pack, Seattle; Waymon Parsons, Shaker Heights, Ohio. Directors emeriti: R. Pryor Combs, Kansas City; R. H. Miller, Cleveland.

Copyright 1959 by the Christian Board of Publication, St. Louis, Missouri.

Member, Associated Church Press. Subscriber, Religious News Service, Ecumenical Press Service.

**SUBSCRIPTION RATES:** Yearly, \$4.00; two years, \$7.00; three years, \$10.00; ministers, \$3.50 yearly; gift subscriptions, \$3.50 yearly; The Club Plan, five or more subscriptions, \$3.00; bundles of five or more delivered to churches weekly, 75¢ per quarterly subscription. Pan-American postage charge, \$1.15 extra; foreign, \$1.50 extra. Single copy, 15¢. Circulation address: The Christian Evangelist-Front Rank, Circulation Department, Beaumont and Pine, Box 179, St. Louis 66, Missouri.

Printed in the U.S.A. Second Class postage paid in St. Louis, Missouri.

All Biblical quotations, unless otherwise indicated, are from the Revised Standard Version, copyrighted by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A.

### The Christian Evangelist-Front Rank editorial office:

Beaumont and Pine Boulevard, Box 179, St. Louis 66, Missouri

# Dividing Our Loyalties by Gene N. Branson

Minister, First Christian Church  
Plattsburg, Missouri

*"Seek first the Kingdom of God,  
but keep other loyalties, too."*

## *A Faith to Live by*

ONE of my first impressions in college was how each teacher began his course with a discussion of how essential that particular subject is in life. After several beginnings of this nature, I suddenly realized that, although each subject had its own value, I had to choose for myself which was most worthy of my best study.

In this same way the demands of daily living are constantly pulling us in all directions. Many worthy causes call for our lives. To give your complete attention to only one (even the best one) is simply taking the easy way out.

Everyone should have "divided loyalties," or maybe we must say, everyone should have *several loyalties*. The person who is able to divide his allegiances properly is the only person who is able to have any genuine loyalty to anything.

The person who lets devotion to his family crowd out all other loyalties is called "selfish." It "appears" that he is too loyal to his own family; actually he is not loyal enough. He must make a good "appearance" in order to compensate for other insecurities.

The "nationalistic" person whose national loyalty makes him bitter toward all other countries, only "appears" to be devoted to his own. He actually lacks the ability to reach out and include others. When real difficulty arises, he is not able to be genuinely loyal to anyone.

The religious "fanatic" has "showy" loyalty to his own church but is inconsiderate of other religious groups. His kind of "devotion" demonstrates a lack of understanding, vision, and outreach.

One cannot have "too much" loyalty to his family, nation, or church, but he may have these loyalties in conflict. We must distribute our allegiances wisely. We do an injustice to them all when they are out of balance.

The true Christian gives his highest allegiance to Christ. But this is not a license that frees him from lesser claims on his life. Indeed, it may mean that some loyalties be dropped, but others will be increased, such as one's devotion to his family, church, employer, community, and to himself. Like Paul, we must sometimes "become all things to all men."

If loyalty to God is genuine, then other loyalties take their proper places. "But seek first his kingdom and his righteousness, and all these things will be yours as well."







# THE CHRISTIAN

---

## and His Church

A Message for Christian Education Week, Sept. 27—Oct. 4

AT ANY given moment this church of ours is only one generation from extinction. Unless the Christian faith and experience becomes real for children and youth, our church can fade and decline within their lifetime.

Unless adults continue to grow in faith and understanding, the church can become a perversion of its high purpose even more quickly.

Therefore, our church has no choice: it must *teach* or *die*. This has been true in each generation for the last two thousand years. It is no less true today.

For this reason, this particular week has been set aside as Christian Education Week, not just to honor the sacrifices of our dedicated teachers, although this may be a part of it, or, even less, to pat ourselves on the back for a job well done.

Rather, its purpose is to emphasize that Christian education is a basic means whereby the church's purpose is fulfilled and that each one of us has a part in it. Because of this the Protestant denominations cooperating

through the National Council of Churches have chosen as this year's Christian Education Week theme: "The Christian and His Church."

The Christian and his *church*—not a pile of brick and mortar, not a congenial social group, not the minister, not even a large and well-organized denomination—but a world-wide fellowship of people like ourselves, meeting for worship, for study, for service and fellowship.

With all Christians we hold certain commonly shared values, experiences and beliefs. We find these so valuable that we want to share them with others. When the others are overseas, we call this sharing "foreign or world missions." When the others are the underprivileged in our own country, we call it "home or national missions."

When we share our faith with others in the community or neighborhood, we call it "evangelism." And when it is within our own church and family, we call it "*Christian education*."

Thus we see that Christian education begins in your home and mine. It may be of good quality or poor, but whatever is lived in our homes is deeply ingrained. This informal teach-

ing which we do by example makes an indelible impression on the minds and emotions of our children.

This teaching opportunity which we have as parents is both a high privilege and a sacred trust. But if this opportunity is tremendous, it is also temporary. Whatever we are going to do for our children must be done *now*. Soon they will be children no longer—they will be grown and gone.

Yes, Christian education must begin at home, but to be complete it must not end there. It must be carried on in the church and church school where children, youth, and adults can learn from trained teachers and from each other with the aid of curriculum materials.

At the present moment several people are probably working hard at the task of teaching your children and mine in the church school . . . teachers supported by the department heads, the superintendent, and the committee on Christian education. People do this teaching because they are Christians and care about Christ and about people. The time may come when we, too, may be invited to teach. Then, remember-

(Continued on page 26.)

*Published originally for the Division of Christian Education by the office of publication and distribution, National Council of the Churches of Christ in the U.S.A.*

Confused Christians can  
miss many ministries  
unless they are useful

# *The Function of USEFULNESS*

by Roger Winship Stuart

Laurel, Maryland

The head of a great commercial corporation declared recently that, if asked to "keynote the function" of his vast, many-sided enterprise, he would offer the word *usefulness*.

Note that he did *not* say piling up huge profits; nor endeavoring to gain a larger share of available markets; nor seeking to enhance the company's already enormous prestige.

All three of these things, to be sure, might well redound—assuming the concern is ably managed, its business policies and practices enlightened and forward-looking, its employees loyal, alert, and properly trained.

Yet none is an end in itself. Each takes a back seat to the corporation's basic purpose, the fundamental reason for its existence:

## *Usefulness.*

But isn't that, after all, the proper function of the whole of mankind? Can you think of anything more worthwhile to do with your life than to make it useful to God and your fellow men?

*He has showed you, O man  
what is good; and what does the*

*Lord require of you but to do  
justice, and to love kindness, and  
to walk humbly with your God?  
(Micah 6:8.)*

No matter what profession or trade or line of work we may engage in to earn our living, each of us is expected to be useful, to conduct himself in ways which shall advance God's kingdom on earth. Yet how often do you and I pause to take a candid look at ourselves, to determine whether we are coming anywhere near hitting the mark?

Even if no loftier reason than plain, unvarnished self-interest obtained, being useful still would make sense—more so, perhaps, than many realize.

At a Washington conference, concerned with ways and means of disposing of America's superabundant agricultural products, not long ago, one of the delegates decided that insufficient recognition had been given to the importance of export markets. Seeking to "jog our conception" of their vital role, he reminded the conferees:

"First, there are fifteen times as many people outside the United States as there are in the

United States—fifteen times as many potential customers."

The speaker allowed time for this thought to sink in, then continued:

"Second, most of the foreign fifteen-sixteenths of the world's population—that is, the masses of inhabitants of Asia, Africa, and South America—earn little more than their bare subsistence needs."

But food, he emphasized, is "the absolute subsistence need."

What this businessman sought to underscore was that expanding foreign markets were ready and waiting to be supplied; yet their "availability" depended to a great extent "on our making the most of the opportunities for efficient, low-cost production . . . so that our farm products can be offered at prices that the world can afford to pay."

Through being *useful*, in short, to fifteen-sixteenths of the earth's inhabitants—by making it possible for them to buy essential items of food—both consumers and producers would stand to benefit.

Secretary of Labor James P. Mitchell has told of a letter he



once received, which inquired in utter simplicity:

"Dear Sir: Will you please tell me what the Department of Labor does, and what good it is?"

"The same question," observed Mr. Mitchell, "might well be asked of the Christian conscience in the modern world." Making clear his belief that it is "by its nature a social conscience and one that must act to survive," the cabinet member expressed this conviction:

"While the chief purpose of every life is the salvation of the individual soul, the commitment of the Christian to better his world makes that salvation more probable by providing the opportunity for the expression of Christian ideals."

Thus, once again, the interacting beneficence (or shall we call it the two-way purpose?) of usefulness is plainly indicated.

In what ways, then, should we try to be useful? In every conceivable way! There is no limit to the opportunities for dedicated service. They press upon us constantly from all directions.

As a newsman covering affairs in the Nation's capital, I recently stopped by the Veterans Administration to learn some details of that agency's extensive program for treating mental illness. One of the most heartening and, indeed, significant developments outlined to me involved what is called "companionship therapy."

For some time experts in this field have been aware that, in many cases, recovery from mental illness was hampered by the patient's great sense of loneliness. So the VA, according to Dr. Jesse F. Casey, director of its psychiatry and neurology service, now is making increasing use of companionship therapy to break down this roadblock.

Most of the "companions" are volunteers. They include businessmen, teachers, members of welfare and service clubs, veterans, clergymen, others. Encouraged to become close friends with the patients, these volun-

teers cheerfully perform all sorts of useful acts.

Sometimes a patient is given a pass from the hospital to visit a volunteer in his home. In other cases, patients are taken on brief automobile rides through the country—most helpful in reducing uncertainty about their ability to live outside the hospital, according to Dr. Casey. For those who have no relatives to visit them, the companionship offered by volunteers plays an especially important role.

Is a certain patient too ill even

"The function of usefulness is unlimited. Its consequences for good reach far beyond the capacity of humans to measure."

—ROGER W. STUART

to leave the hospital? No matter; his companion can help to break through the "loneliness barrier," possibly, by assisting at mealtime. For a helping hand in cutting meat or opening a container of milk, or just sitting and talking, oftentimes provides just the encouragement needed to induce a patient to stop refusing the balanced diet offered him.

And when, at last, a patient is discharged, he is aided mightily by having a friend, a companion, who will welcome him into the community, help him (if necessary) to locate a job, invite him into his church, introduce him to friends who will be congenial.

Nor does the matter end there.

"In many communities," Dr. Casey explained, "helping mentally ill veterans has sparked a broader interest in mental illness, carrying over to benefit the public as well as veteran-patients. The outcome in some instances has been the development of mental hygiene societies and community-wide mental hygiene clinics. In others, young people

have been encouraged by interested organizations to prepare themselves to enter social service work."

So it goes. The function of usefulness is unlimited. Its consequences for good reach far beyond the capacity of humans to measure.

How, for instance, would you attempt to calculate the enormous benefits to mankind (either at this moment or compounded in terms of a year or a decade or a century hence) deriving from the useful efforts of but one American woman in a pilot project for the organization of a national adult literacy program for Iran?

In this case, according to the International Cooperation Administration, Miss Luanna Bowles of West Branch, Iowa, directed the teaching of some 11,000 policemen to read and write in eighteen months. Since then, ICA records show, Iranians have taught more than 200,000 villagers and farmers to read and write under Miss Bowles's direction.

Or what measurement could be employed to determine the ultimate contribution to society stemming from the usefulness of a man like John Herrmann of Jersey City, New Jersey?

Mr. Herrmann, a letter carrier, recently spotted a fire while making his rounds in a three-story apartment house. Sheer logic might have suggested that he promptly notify the fire department and then continue on his route. But Mr. Herrmann, after sending in the alarm, took it upon himself to warn the building's residents. Then, before the firemen arrived, he personally led four children and carried an aged invalid to safety.

What Shakespeare said of the quality of mercy applies as well to usefulness—*It is twice blessed: It blesseth him that gives and him that takes.*

Of far greater importance, however, is Paul's eternal admonition:

Bear one another's burdens, and so fulfil the law of Christ. (Galatians 6:2)

# Editorials

## So Many Opportunities

THERE really isn't much excuse for the Christian who complains that he doesn't know how to do "church work." There are plenty of direct suggestions in printed form, for those who are unable to spot an opportunity to serve. And there are so many opportunities.

Since today opens Christian Education Week, we ought to remind ourselves to look at the task and the ways to get at it. Much of the literature reaches only the specific leaders who already have assignments. And, rather unwisely, there are still persons on the mailing lists who think it is humorous to tell how they disposed of the literature in the "round file."

During September, the workers' conferences have been considering ways to encourage close cooperation with the home. Here is an opportunity that all of us can exploit throughout the year. What would your children and youth think of Christian education if their sole information was to be gained by the attitudes and conversations in your home?

Many churches have done well in establishing libraries. All homes have some kind of literature around. What kind? How much thought is given to an orderly procedure for setting up a permanent, usable, family bookshelf of Christian literature in your home? Now is the opportune time to begin.

## Realism

ONE day we drove out to the edge of Muenchen-Gladbach, Germany, looking for a village called Rheydt. There was no particular reason except curiosity to see what kind of a place had nurtured Joseph Paul Goebbels, the late minister for propaganda and the enlightenment of the people.

Goebbels was a queer duck. Rather handicapped physically, he was nevertheless the mouthpiece for the doctrines of the Fuehrer about might and power. He laughed about weakness and weak people.

One person who was widely talked about in pre-war Germany was Mahatma Gandhi. To Goebbels, Gandhi was the weakest of the weak. But, as Dr. Ralph W. Sockman said in a Cleveland address last November, "Gandhi freed India and Goebbels ruined

Germany."

In Rheydt, the people laughed about Goebbels. Of course, the town was occupied by the enemy, but one had the impression that they had not boasted much about the hometown boy, even when he was at the height of his glory.

Now these fellows, Goebbels, Goering and Hitler, were realists. See things as they are, and determine how to make them the way you want them—which is the way they ought to be! But something went wrong. Only the inherent goodness and determination of the German people has brought them out of the shambles left by that realistic trio.

Such misconception of realism ought to be a lesson to all. For they were not realists at all. They simply tried to bend history to fit their ill-advised schemes and they called "real" the plans that were only fantasy.

Christians stand under the constant danger of mistaking dreams for reality. What we want, in our own selfish consideration, sometimes is analyzed to mean that such desires really are what should take place for the best of all concerned.

An even greater danger is that we will let the world sell us its idea of realism. The part of the world where we live has been very "tolerant" of religion. One can worship according to the dictates of his own conscience and there is no interference. One can pray aloud, say the rosary or sit in silence and there is no police ban to stop him.

The world may even commend the person who is "religious" in this way. But, of course, the world looks upon such action as very unrealistic. The world lives by the talon and fang—and by the sword. You have to be hard and tough in the rough-and-tumble world, it is believed.

A simple, non-philosophical definition of the word *realism* might be, "the way things really are." The world and the church part company on this definition. For things are not "really" like the world says they are.

It is the spirit that gives life and spirit that lives. It is the treasure in heaven that is "really" important, not the treasure of this earth. Jesus Christ is the perfect realist, in this sense. The world is an idle dreamer. Let Christians beware lest they substitute the hard right for the easy wrong.

# a time for *green* pastures

How does a busy housewife find time for personal devotions? • by Mrs. Ruth Unrau

North Newton, Kansas

**A**T WHAT place in her day can the busy housewife pause to have her soul restored: Between breakfast and carpooling the children to school? While Janie is practicing her piano lesson? After a PTA committee meeting? Or at night before she dozes off?

The problem of finding a time to meditate, to renew one's soul spiritually, seems insurmountable in our age. This is the age of the time-saving automatic washing machine. This is also the age of church and civic committee meetings.

The Psalmist says:

"He makes me lie down in green pastures.

He leads me beside still waters; he restores my soul . . ."

PSALM 23:2-3a.

These are blessings that we desperately need in our busy lives. How have other people solved this problem of finding a time for quiet meditation?

Janet, with three pre-school children, takes time right after breakfast when her husband has left for work and her children are started with their play. She ignores the dishes in the sink and sits down with her devotional helps. This is her quiet time.

Grace, who would no more leave her dishes unwashed than she would leave her hair uncombed, has another method. After lunch while the baby is napping, she takes time out be-

fore starting her afternoon ironing or sewing.

Mary has typewritten notes taped to the wall above her sink. She has devotional poems, prayers, and Psalms. Mary does her meditating while she washes dishes.

There are many household tasks that are so routine that one can think about something else while performing the task. The temptation is to listen to the irrelevant radio program, worry about the weather, or lapse into blank-mindedness.

Try calling on your own resources as you iron or mend. Take an abstract idea such as humility, discipline, or gratitude. Explore it fully. Delve beyond the obvious and consider the many facets of such an idea in your own life. (Avoid applying the idea of humility to your proud neighbor.)

There are other ways of finding time for restoring one's soul.

Eileen accepts the teaching of a Sunday school class with hesitation. She knows how much time the preparation of lessons will take. She knows, too, that when she teaches a Sunday school class, she grows spiritually. The discipline of spending some time each day on the lesson is rewarding.

Someone says, "But we have family devotions every day. That is my quiet time." That may be. But in many families there are small children who share in fam-

ily devotions. Their demands for help and discipline deny the mother the opportunity to make this a time of meditation. She needs a time for herself in which she can read, think, pray without interruption.

What about meditations at bedtime? For some people this is possible. Sir William Osler, one of the great physicians of modern times, believed in the importance of reading what had been done and thought by past generations. His problem was the same as ours: Where in his busy life as physician, teacher, and medical research specialist, could he find the time to read? He made a habit of reading during the last fifteen minutes of his day. The habit became so ingrained that he simply could not fall asleep until he had done his reading. (Did you know that the average reader, reading fifteen minutes a day, can read twenty books in one year?)

A time for green pastures, for growing toward God, must be planned for deliberately. If it is not, there will be little or haphazard growth.

"He restores my soul," says the Psalmist. This restoration is a blessing that the Christian woman must not pass by when she organizes her busy day.

PRAYER: *Good Shepherd, lead us to the table which Thou hast prepared for us. Give us a hunger and thirst for Thy food. AMEN.*



## Consulting the Pastor

by Charles F. Kemp

# To Meet Man's Deepest Needs

RELIGION, if it has any value, ought to speak to life's deepest needs. This is the purpose of the church, this is the value of worship, this is the responsibility of the pastor—to meet life's deepest needs. What are these needs?

### I

Self-respect is, one, self-acceptance, a sense of personal worth. Every man must have it to some degree if life is to have any value. The newspapers tell the story of a man who walked into a police station and confessed embezzling funds. Why did he do it? No one turned him in. No one even suspected him. He had to do something to regain his self-respect. In Shakespeare's *Macbeth*, Lady Macbeth walks the floor at night trying to wash imagined bloodstains from her hands. These two stories are quite different—one appeared in a daily edition of a newspaper, the other in a great dramatic classic—but they have much in common. Both describe a person with a deep sense of unworthiness, a haunting sense of guilt.

The only answer is confession, repentance, and the assurance of forgiveness. This is what ought to happen in church. This is what frequently happens in a pastor's study. Here religion meets one of life's deepest needs—to free one from a sense of unworthiness and inadequacy, and to give a new assurance of divine forgiveness which enables one to gain a new feeling of self-acceptance.

### II

Another of man's deepest needs is the need for human relationships. Someone has said, "God created persons to be loved and things to be used, but we constantly use persons and love things."

This is tragic but true, and here is one of the basic problems in the human predicament. Only as we learn to love can we learn to live. This is both theologically and psychologically true.

Here again religion speaks to man's deepest need. It is in the New Testament that we are taught we ought to love our neighbor as ourselves. It is in the New Testament that we are taught we need faith, hope, and love, but that "the greatest of these is love."

### III

Another of life's deepest needs is the need for purpose—for "meaning." If one reads some of the contemporary literature, it can be summarized or characterized by one word—"meaninglessness." The significant thing is that many people live this way. Life has no meaning.

Here is a woman who is tired, nervous, upset. She goes to a doctor who finds nothing wrong with her. He sends her to a psychiatrist. In the course of their conversations, she says something to this effect: "If you could convince me my life had some value, some meaning, some purpose, most of these other problems would work out."

These are problems that are discussed not only in psychiatrists' offices but also in pastors' studies.

It is easy to say every life should have meaning. It is sometimes difficult to help an individual find a purpose or meaning—but here again religion meets one of life's deepest needs.

It doesn't have to be something dramatic or spectacular. Religion stresses the sacredness of every person's life, the widow's mite, the man with two talents or only one, the giving of a cup of cold water—all have meaning and value.

### IV

Another need that every man possesses is the need for faith. The Christian faith is that God is love—unconditional love. It is not something we need to buy, it is not something we deserve, but it is ours. This is God's nature. It is ours because God is God, and God is love.

This means that God can be trusted, at the heart of the universe is One that can be depended upon, One that understands and cares.

If this is true, no man need ever doubt his worth. Every life has value and meaning. There is a source of strength for every need, there is assurance and forgiveness—for God is love and it is love that never fails.

This is not piety. This is the ultimate source of courage and strength. This is what the church must make real, and when it does, then religion meets man's deepest needs.





### Make Indirect Threats to Withdraw from World Council

## E. Orthodox Leaders Oppose IMC-WCC Merger

Eastern Orthodox representatives on the Central Committee of the World Council of Churches reiterated their opposition to the proposed integration of the world body with its sister organization, the International Missionary Council.

The debate was triggered by a report from the Joint Committee of the two world bodies. The report, presented by the committee's chairman, Dr. Henry Pitney Van Dusen, president of Union Theological Seminary, New York, had indicated "overwhelming support" for the new plan.

Dr. Van Dusen said that 44 of the World Council's 171 member churches (out of 46 responding) had indicated agreement with the principle of integration.

Of the 38 member councils of the International Missionary Council, 22 have indicated approval "in principle," 12 have not been heard from, three are opposed (Norway, Belgium, Brazil) and one has withdrawn from the IMC (Congo).

Metropolitan James of Philadelphia, representing the Ecumenical Patriarchate of Constantinople, urged the World Council of Churches to remain what it is—"a council of churches." He said Eastern Orthodoxy wished to be positive and helpful and to maintain membership in the World Council but "our fears remain."

Views similar to those expressed by Metropolitan James were expressed by the late Archbishop Michael of the Greek Archdiocese of North and South America at the 1957 meeting of the Committee at Yale Divinity School.

The Eastern Orthodox Church hesitates, according to its representatives, because the IMC includes members which are not churches (i.e., national Christian councils). Integration of the two bodies might mean a missionary witness which would be "a non-church" witness, Metropolitan James stated.

He asked, "can there be any witness apart from a church or confession?"

Professor Basil Ioannidis of the Greek Orthodox Church, a theology professor at Athens University, urged the Council to move slowly because integration would result in a "mammoth organization" which would be

difficult to interpret. He said that the eleven-year-old World Council is still not understood by its member churches and people.

Lesslie Newbigin, the general secretary of the International Missionary Council, denied that the merger would result in a large and costly organization. He said that the entire IMC budget "amounts to less than half the extra sum needed to finance the new united body."

As to fear of sects that try to gain converts from churches in the mission field, Bishop Newbigin said that "most IMC bodies are victims rather than aggressors."

The representative of the Greek Orthodox Patriarchate of Alexandria, Egypt, Metropolitan Parthenios of

Pelousion (Carthage) declared "for us Orthodox the word 'mission' is something we fear. I don't know why. It's my tradition. For this reason I say to you 'go slowly.'"

### Methodists Revive Opinion-News Journal

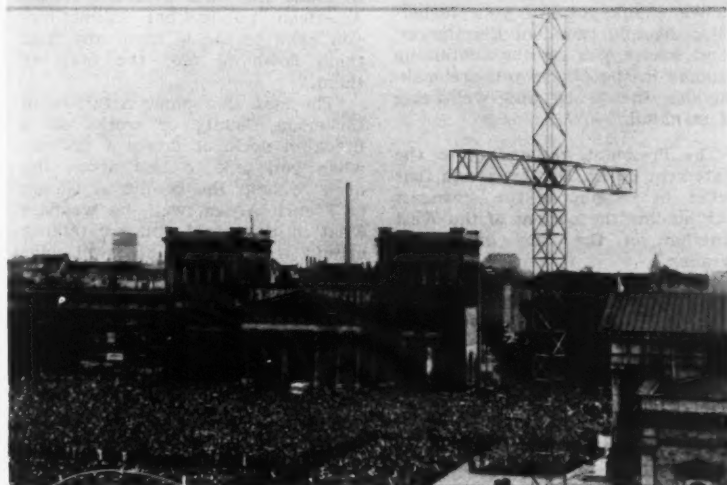
## News Journal Again

NASHVILLE, TENN.—In a move to provide wider latitude for up-to-the-minute religious news, editorials and articles, The Methodist Church plans to abandon the digest-size format of its magazine for pastors, *The New Christian Advocate*.

Lovick Pierce, president of the Methodist Publishing House, announced that starting October 1 the magazine would revert to relatively its former size of 11 inches deep by 8 1/2 inches wide, when it used to be simply known as *Christian Advocate*.

It was originally altered when *Together*, a slick sheet multicolor family magazine, was first published a few years ago.

## Final German Church Rally Urges Action



W C C Photo

AN ESTIMATED CROWD of 400,000 people attended the final outdoor rally concluding the ninth German Evangelical Church Day (DEKT) Congress in Munich. Gathered around a 120-foot steel cross, they heard Dr. Reinhold von Thadden-Trieglaff, president

of the DEKT movement, declare that the Church's impact on the world can only be as great as the total sum of Christians who witness to their faith in everyday life. Only through the layman, can the Church become a shaping force.

## ● Six Disciples Present Protestant Leaders Call on the President

WASHINGTON, D. C.—A group of more than 100 clergymen and laymen representing the National Council of Churches called on President Eisenhower here to assure him of their support of international visits and of the prayers of their churches for his peace-making efforts.

The group which visited the President was described by Dr. Edwin T. Dahlberg of St. Louis, Mo., President of the National Council, as "the largest and most representative" body of Protestant churchmen ever to call on a President of the United States.

Thirty of the Council's 33 constituent denominations, with 38,000,000 members, were represented at the meeting.

Dr. Dahlberg read a statement to the President declaring that the constituent Protestant and Orthodox bodies of the National Council will pray in connection with "the forthcoming series of visits which are occupying so much of your time" that as loyal American citizens "we might demonstrate by our courtesy and self-discipline that we are not overwhelmed by alien and repulsive ideologies and that any visitor sees our country as it truly is.

"We thank you for your leadership," he told President Eisenhower, "and assure you of our continuing support in the efforts you are making for the peace and well-being of mankind."

The President, responding to the statement by Dr. Dahlberg, said that belief in religion is the strongest link binding the nations of the West together in the face of atheist tyranny.

"Indeed, I think this even includes the Mohammedans, the Buddhists, and the rest," he said, "because they, too, strongly believe that they achieve a right to human dignity because of their relationship to the Supreme Being.

"We must always remember that there are others who can have this same feeling of unity because of their recognition of a religious destiny," he told the Protestant leaders.

The President said that there is need of education so that Americans can understand the role of their nation in world affairs.

He observed, with a smile, that he always feels the necessity of trying

## NEWS IN BRIEF

### BROTHERHOOD WEEK

Cornelia Otis Skinner, actress and author, has been named national chairman of Brotherhood Week to be observed next Feb. 21-28, sponsored by the National Conference of Christians and Jews.

The announcement was made Sept. 12 by Benjamin F. Fairless, former board chairman of U.S. Steel Corp.; Lewis L. Strauss, former U.S. Secretary of Commerce; and James F. Twohy, West Coast industrialist.

### JOSEPH SMITH SHRINE

LIBERTY, Mo.—A \$100,000 shrine to Joseph Smith, founder of the Mormon faith, will be erected here in this northern Missouri town where he was imprisoned in 1833 and 1838.

Work has started on razing three buildings which will be replaced with a chapel, information bureau and cottage for two missionaries, according to S. R.

to make the facts available to the American public, but "sometimes you have to tackle them and hold them down to feed the facts to them.

"The man that plows a furrow in Dickerson County or works on a Brooklyn dock, or drives a taxicab, when you talk to him about the need to help the people of Ghana or French Africa, well, he wonders what in the world you are talking about," the President observed, adding: "Now you can give the facts, but they don't always penetrate, so there has to be education, sometimes almost spoon-fed, and probably with the aid of a hammer—but we need it."

He added that while we often deplore the "woeful ignorance" of many foreigners about America, "we must be careful about how well the average American citizen himself understands his own country and its problems and role in the world."

Among the delegates were six Disciples: Robert A. Fangmeier and Virgil Sly of The United Christian Missionary Society's staff; Gaines M. Cook and Loren E. Lair, executive secretary and president, respectively, of the International Convention

Carpenter, president of the Central States Mission of the Church of Jesus Christ of Latter Day Saints.

### CAMPUS MISSION HEAD

NEW YORK—William B. Rogers of Denton, Tex., has been named director of the University Christian Mission, a unit of the National Council of Churches' department of evangelism.

Dr. Roy G. Ross, a Disciple who is the Council's general secretary, announced that Dr. Rogers will deal with the "growing edge of Christianity on the campus."

### "ASSEMBLIES" GROW

SAN ANTONIO, TEXAS—Assemblies of God established 1,580 new churches during the last five years, it was reported at the denomination's 28th biennial General Council here.

Organized in 1914, the Pentecostal body now has more than 1,113,000 members in 71 countries throughout the world, including 505,500 in the U.S.

of Christian Churches; John Harms, church council executive of Chicago; and H. Wilson, New Orleans council executive.

### ● Speaking at Denver

## Rep. Edith Green Calls For Delinquency Research

DENVER, COLO.—A call for national research into the causes of juvenile delinquency was sounded by Rep. Edith Green (D-Ore.) at the annual meeting of the International Convention of Christian Churches (Disciples of Christ) here.

"We do not know the cause of juvenile delinquency," she told the delegates. "Some people think more trips to the woodshed would be the cure, and others think the violence in movies and television is responsible."

Rep. Green has introduced a bill in Congress calling for a six million dollar appropriation to provide federal leadership in juvenile delinquency research. She commented that she was not optimistic over the measure's approval at this session of Congress.

## Latin American Crisis Blamed on "Religiosity" of Members

### Roman Catholic Concern Over Protestant Gains

ST. LOUIS, Mo.—A syndicated article published in the *St. Louis Review*, official newspaper of the Roman Catholic Archdiocese of St. Louis, expresses alarm at Protestant gains in Latin America.

In the first of a series of articles by Jamie Fonseca, the Protestant success was labeled as the result of "religious ignorance."

The article, linking Roman Church foes together, declared: "The crisis has left many flanks vulnerable to the onslaughts of communism and Protestant missionaries."

The article added: "It is not surprising that an estimated 70 per cent of Latin America's Catholics do not know the fundamentals of their religion."

"It is true that they have a traditional sort of religiosity consisting of a general idea of God and of some popular saint but the true concept of the church—as a living institution of salvation—is not recognized by most of the people."

The article calls particular attention to the shortage of priests in Latin America.

The Latin American bishops have charged that Protestant propaganda works on the religious ignorance and poverty of the masses by concentrating on extensive preaching and large-scale material assistance.

It was noted in the feature story that the fringe sects—"like the Seventh Day Adventists and the Jehovah's Witnesses" are guilty of negative preaching which is not found among the larger Protestant communions.

However, the article refers to all Protestant groups as sects and generally classifies them with "spiritism and African fetishism."

### Egyptians Destroy

#### Temple Remnants

JERUSALEM—Priceless and hitherto-unknown remnants of the famous Temples of Kings Solomon and Herod are being destroyed as a result of an Egyptian firm's restoration work of the Dome of the Rock, reliable diplomatic sources charged here.

The construction company is engaged in strengthening the support of the Dome, also known as the Mosque of Omar, which was built

around the year A.D. 691 to protect the famed Holy Rock, sacred to Islam.

A Christian Arab notable visiting the site said he saw intricate underground passages which were uncovered by the workmen. He said these probably belonged to the times of Solomon and Herod and that he pleaded with the men not to destroy them.

But when he returned with a foreign consul, he said, the passages were filled with concrete.

Jerusalem officials meanwhile said they were planning an appeal to all foreign consuls here and to the Antiquities Department of the Egyptian government to prevent further destruction of the remnants.

Egyptian engineers said such destruction was necessary to strengthen the building after it received a new gilded aluminum dome. They were also reported as declaring that "we are not interested in preserving Jewish antiquities which Jews will use to claim as 'Temple Area.'"

The Temple of Solomon was built about 970 B.C. with the site occu-

pied to a large extent by courts and subsidiary buildings. Its outer court was entered from the city, and served for the assembly of the people. A gate led to the inner court where, from a high platform, the king would address the people.

Herod began the construction of his Temple in the year 20-19 B.C. Constructed of splendid white marble slabs, it was burned to the ground in A.D. 70. Considerable ruins remained but these disappeared in the course of time, partly because of the building of other structures in the area.

### Quaker World Concern

GUILFORD COLLEGE, N. C.—Quakers throughout the world were called upon here to place special emphasis this year on their Christian concern in world affairs.

A message adopted by the North Carolina Yearly Meeting of Friends at its 262nd annual session declared that Quakers should be encouraged to support "those agencies which show promise of greatest service in implementing peace efforts."

## "I Hold My Head High"

by J. Warren Hastings

THE mother, her five children ranging from seven years to seven months, lives in a run-down, antiquated building which stands across the alley from the Church where I preach. They have a bedroom and kitchen (bathroom facilities in the hall) for which they pay sixteen dollars a week rent. The mother is 28, the father 32. He is a drinker. The church has, for months, helped to feed and clothe the entire family.

One hot evening in late summer, the mother and five children sought relief from the intolerable heat by sitting on our church steps in the cool shade. I saw them there and joined them.

"How have the children been?" I inquired of the mother as I patted the head of the baby who was in her lap.

"Fine, except for the heat and mosquitoes. You know we have no screens, and I cover the baby with netting. That makes him very hot and he has some heat rash. However, we have no complaint."

"Your children look clean and well kept," I said.

"I take great pride in the way the children look. My mother taught me to be clean and honest and I have tried to live up to her teaching. When we married, my husband was a fine young man and I never dreamed that drink would get the best of him. Now we live from hand to mouth; but that does not mean that I should lower my ideals for the children. I believe that cleanliness is next to Godliness. As long as I am able, I am going to keep them that way."

"Your mother must have been a remarkable woman," I said.

"My mother was a good woman. I am glad she did not live to see Hank become a victim of liquor. It would have grieved her to death. She always said to me: 'Make your life count. Stand for the highest and best you know. Hold your head high. Let all men know that for which you stand. Be a good witness.' I have tried to live up to what she taught me."

# the Finest Gift

by Ona Roberts Wright

Gainesville, Texas



**W**HEN the Manderleys moved to town they paid a fabulous price for the Grovener mansion without quibbling a second, but all the money went to Grady Grovener's creditors because his fortune was gone and his firm was bankrupt.

Mr. Grovener lived in a little cottage half a mile from his former mansion, a neat white frame bungalow, surrounded by roses of varied hues and astounding perfection. Once it had been the abode of his gardener; now it and the roses were all that remained of Grady's former opulence.

Having been Grovener's lawyer and also his close friend, I knew the extent of his wealth and the extent of his beneficence as well. He was a loyal churchgoer and giver; many items of beauty and spiritual enrichment in our church testify today of the gladness with which he gave. The chimes in the church tower, the stained-glass rose window, the intricate and costly wood carving of The Last Supper, the delicately-toned organ were his gifts to the church. He gave his regular offerings as well as the additional contributions with no strings attached, not being a greedy or grasping personality as some rich men are.

There were countless families in the poor section of town who could readily relate his thoughtfulness to them, and residents of orphanages and leaders of many charitable enterprises who could quickly add their appreciation of his kindness.

Now he had less in material possessions than many people he had helped through the years, and if it had not been for the roses, I would have said he had an irretrievably hardened heart as well.

"Grady," I said to him one day, "you are my oldest and dearest friend. Come back to church. We need your presence and you need the church."

"No, don't ask me any more," he replied. "I will



Illustrated by Earl W. Berneking



not come now empty-handed where I came formerly with abundance. God blessed me and prospered me and I gave bountifully to His work. Then He cursed me and took away all I had—wife, son, fortune, even my self-respect. I cannot find God now. I have my cottage and my roses. They are enough. Let me alone."

I placed my hand on his shoulder and left. What can a friend say when he has already spoken all the words he knows to say and still cannot bring comfort to a friend?

It was true, Grady Grovener had suffered. Fine Christian that he had been, he had withstood sufferings that might have swept away a weaker man until finally one loss came too swift and hard for him to bear. And so he hardened his heart and withdrew from God and church and the Christian fellowship that could have afforded him the strength he needed.

I stood on the doorstep of his cottage and stated firmly, "This house is cozy and the roses are beautiful. But they are not enough." I did not know as I drove away from my old friend's house that the roses would be enough for God.

The church people had never forgotten Grady. When his wife died after a long struggle against an incurable disease, our women brought food and comfort and our men gave flowers and friendship. Rich and poor and in-between, crowds thronged the mansion and grounds, for the Groveners were truly loved and loving.

Grady came back to church the Sunday after the funeral. He gave new furnishings and carpet for the women's Sunday school class in memory of his wife.

Gradually came a time when Graddon, Junior, appeared at fewer and fewer church services. "Tell your son we missed him this morning," the minister would say as he clasped Grady's hand after the service.

"He was busy, Pastor. The boy's working too hard," Grady always replied. "Nothing should interfere with his being in Sunday service, though, and I'll tell him what you said."

None of us knew—least of all Grady himself—how hard Graddon, Junior, was working. He was working to cover up the funds he had embezzled from his father's firm and spent lavishly on a lady unworthy of his choice. And when the deficit could no longer be concealed and the lady had also withdrawn her favor, Graddon, Junior, went home and put a bullet through his head with a fine, pearl-handled pistol his father had bought for him when he was a promising young man first entering manhood.

"I know, we all know how hard it has been for you, Grady," I said after the funeral. "Your church is waiting for you, ready to offer understanding and solace."

"I realize that," Grady replied, though deeply grieved. "I'll be there Sunday." And he was, and he gave the young people enough money for equipment for their new recreation hall. It was a sum which came as a sacrifice for Grady, but given in memory of his son, it afforded him pleasure.

His business affairs went from bad to worse. The firm might have recovered with the aid of generally favorable economic conditions, but the slight recession that hit the country at this time was enough to write "finis" to Grady's fortune. Always an honorable man, Grady Grovener called in his creditors and faced them with the facts. His clear gray eyes, usually warm and set in the tiny wrinkles of a smiling countenance, faced them in a cold, level gaze. "That's the status of my business, gentlemen. I am bankrupt, and I will pay you back every cent I owe."

The men clasped his hands in friendship, I among them, though I knew more than any other man in that conference room what

this repayment would mean to Grady's life.

"Sell the home, estate, the cars, and everything I own," he told me. I did almost all that he instructed, but I saved the little cottage and the roses Grady loved. At my insistence he moved there, and what would have been my fees rounded out the last payment to creditors—against Grady's will, for he would have sold the cottage and paid me, too, if I had not voiced indignation at this attitude toward his old friend.

"Think of the fat fees I've made from you these many years, Grady," I announced. "I won't take a penny for disposing of your properties."

"You are my friend," he said simply. "Some day I will repay you too."

"You can repay me now, Grady," I said, "by coming to church with me Sunday. You've been away a long time now."

His eyes were cold gray steel now and he drew his handsome silvered head erect as he replied, "No. I cannot go back empty-handed. I have nothing to give and I cannot go."

It was not that the church people deserted him even now. But when the women came, he somehow seemed to recall the gifts he had once been able to give to aid the women's work. When the youngsters sang Christmas carols at his door, he turned away, sadly remembering his ability in former years to buy equipment which would urge the wholesome development of youth along a pathway which his own son had rejected. "I don't even have hot chocolate and cookies to offer them," he mused bitterly. "I wish they would all leave me, let me alone."

The minister came to reason with Grady—to tell him that time and talents meant as much as money, that his refusal of God and God's work because he lacked money was foolish in God's sight. But to no avail. As

(Continued on page 26.)



## "Where the Scriptures Speak . . ."

by the Editor

October 4, 1959

Scripture: Acts 1:1-14.

THE Acts of the Apostles is a conscious attempt on the part of the writer to record Christian history. Thus, the fifth book in our New Testament becomes a basic record for our understanding of the way the church was born and the way it grew.

We begin today a six-month study of this history of the New Testament Church. It was probably written near the end of the first century. The times which are covered in the account, however, stretch from the days immediately following the resurrection until the churches are established the full length of the Mediterranean.

It is good to keep in mind, as we begin the study of Acts, that it is the second half of a work by the same author. In the third Gospel, Luke gave his account of the life of Christ. Here, he picks up at a point after the resurrection, and prior to the ascension.

We do not know who this favorite person, Theophilus, was. If he were simply a friend of Luke, he was indeed most fortunate. I suppose he could have been someone in an official position through whom Luke wished to make a case for the church in the eyes of the government. The meaning of his name, "Friend of God," might indicate that he was a Christian, perhaps a new Christian, unacquainted with the earlier events in the life of the church.

Luke is very much interested in the working of the Holy Spirit in the church. We shall see more

about the working of the Spirit in the lesson next Sunday. During a forty-day period (Acts 1:3) Jesus had told the disciples that "before many days" they should be baptized with the Holy Spirit (Verse 5).

He also talked to them about "the Kingdom of God." The relationship between the church which was soon to be organized and the Kingdom of God is variously understood. Some would say that they are identical. Others see the church as the instrument for ushering in the Kingdom. Still others see a difference between the earthly and heavenly aspects of both the church and the Kingdom.

There is one certain thing, and that is that the disciples still misunderstood the nature of the coming kingdom. While he tarried with them, they asked, "Will you at this time restore the kingdom to Israel?" (Verse 6.) During his earthly ministry they had often confused the issue by expecting Jesus to sit on the throne of David in Jerusalem and rule an earthly kingdom. Apparently, the crucifixion and resurrection had not yet made things clear to them. They still are looking for a kingdom.

Jesus reminds them that, "it is not for you to know times or seasons." (Verse 7.) This time, he does not discuss the nature of the Kingdom or make an effort to disassociate the idea of his eternal Kingdom with a temporal one in Israel. That is, he does not do so in so many words. What he does say forms the heart of our lesson today.

They are told that when the power of the Holy Spirit comes upon them they shall become his "witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Verse 8.) This should have made it quite clear that he was never going to sit on a throne. His Kingdom knows no bounds.

The word "witness" is a word which means a lot more than simply talking about something. It means witnessing at all costs, even in the face of persecution and death. By the time Theophilus received this letter, he would have known about the martyrdom of Christians during the first persecution under Nero. This was real witnessing.

The whole Biblical account of the ascension is recorded in two verses. (Acts 1:9-11.) We might not wish to criticize the apostles if they stood "looking into heaven." (Verse 11.) But they were told that Jesus would come as he went, and the purport of the language is that they should get to work.

Then they returned to the upper room (Verse 13), and prayed. This must have become a very sacred place to them after the celebration of the Last Supper. No doubt the prayers there gave them sufficient courage to become witnesses in spite of their inability to comprehend everything that was happening.

Tradition has it that all the Apostles became good "witnesses" and martyrs, which is one meaning of the word. If they and the others in those first days at Jerusalem had not done so, there would have been no his-



## Meaning for Today

by Hugh M. Riley

tory for Luke to write. These early witnesses deserve our praise and our emulation.

### The Scripture

Acts 1:1-14

1 In the first book, O Theophilus, I have dealt with all that Jesus began to do and teach, 2 until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. 3 To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. 4 And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, "you heard from me, 5 for John baptized with water, but before many days you shall be baptized with the Holy Spirit."

6 So when they had come together, they asked him, "Lord, will you at this time restore the kingdom to Israel?" 7 He said to them, "It is not for you to know times or seasons which the Father has fixed by his own authority. 8 But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." 9 And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. 10 And while they were gazing into heaven as he went, behold, two men stood by them in white robes, 11 and said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven."

12 Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; 13 and when they had entered, they went up to the upper room, where they were staying, Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus and Simon the Zealot and Judas the son of James. 14 All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brothers.

THE task of witnessing has been handed down from generation to generation until it passes to our hands. Few of us would presume to speak with the authority of these pentecostal demonstrators of miracle, yet we must also state our evidence.

To be a witness where another man's life and reputation are at stake is no small obligation. If you are that witness, your words may seal a murderer's doom. What if he be wrongly accused? It might be a case involving substantial damages. Then what you say might take from a man his living, or deprive the injured man of needed compensation.

To witness involves more than the voluntary response of a good-hearted man who wants to tell the truth. It is a discipline which needs to know the rules of evidence and submit to careful and thorough rehearsal of the facts.

First, you are expected to give all the facts you have which touch the case. You may offer only a small segment of the total evidence, but it is important that you tell all you know. The truth will come from many witnesses in fragmentary form. Somewhere there will be one bit of truth which ties the facts together into a conclusive story. So you must tell all the facts you have.

Second, a witness is at the court's disposal so long as he is needed. This may be only long enough to enter a fact in the record. But he might be a material witness whose story is

told and retold till a decision is made. It is a deceptively simple act of 'swearing in' which places a contributor of facts at the command of a court. From that time, all the machinery of justice operates to guarantee that evidence is neither changed nor lost. With the words "I believe that Jesus is the Christ" you become a material witness in the case of "Civilization vs Jesus of Nazareth." Every Christian is bound to speak the whole truth as he knows it. Also you are a witness whose facts are essential to a decision. Your testimony will be needed till the case is closed.

A third requirement of good supporting evidence is consistency. While it is presumed that every witness tells the truth under oath, contending parties have the right to cross-examine. Sometimes a man's confidence in his own facts can be shaken by a clever examiner. A good witness stands by his story. He tells the same facts every time.

It was a rough justice which early Christians knew in a Roman world. A Roman judge sentenced their Lord to death on the evidence. So much of the evidence was not available to the court. So many lies were offered as truth. Even the judge was confused, inquiring of Jesus "What is truth?" But then as now the rules for arriving at truth were the same. It is the truth which the world wants from witnesses.

The great commission still includes witnessing to the truth.

"You are my witnesses," he said. What are you doing with the evidence?

*Dr. Hugh M. Riley is minister of the Oak Cliff Christian Church, Dallas, Texas.*



# DIAMONDS that talk

*Q. Why have an engagement ring?*

A. To speak for you; to tell your family, friends, and your world at large that you now have a new social status and new plans for the future. Society and etiquette accept and understand this message, and even one small diamond on one small finger does it. A girl is proud to show that she is "promised" and her betrothal period becomes one of the happiest times of her life. The young man is gratified to signal his material success in the gift of a diamond—and to serve notice on all other males that this lovely girl is his!

*Q. Well, does it have to be a diamond?*

A. The diamond is traditional and says what you want it to say. No object of jewelry except the rings on the ring finger tell of a young woman's marital status. A diamond says "engaged" just as plainly as a

wedding band says "married." And a romantic reason for the engagement ring is this: the wedding band is a bond of wifehood while the diamond is a pledge of devotion. There are historic reasons for the diamond too, as well as its beauty, purity, and preciousness. But more importantly, the diamond has its practical side. Since it is the hardest substance in nature, a girl may wear her diamond every day for sixty years—as many wives do—and then pass it down the family, as good as new.

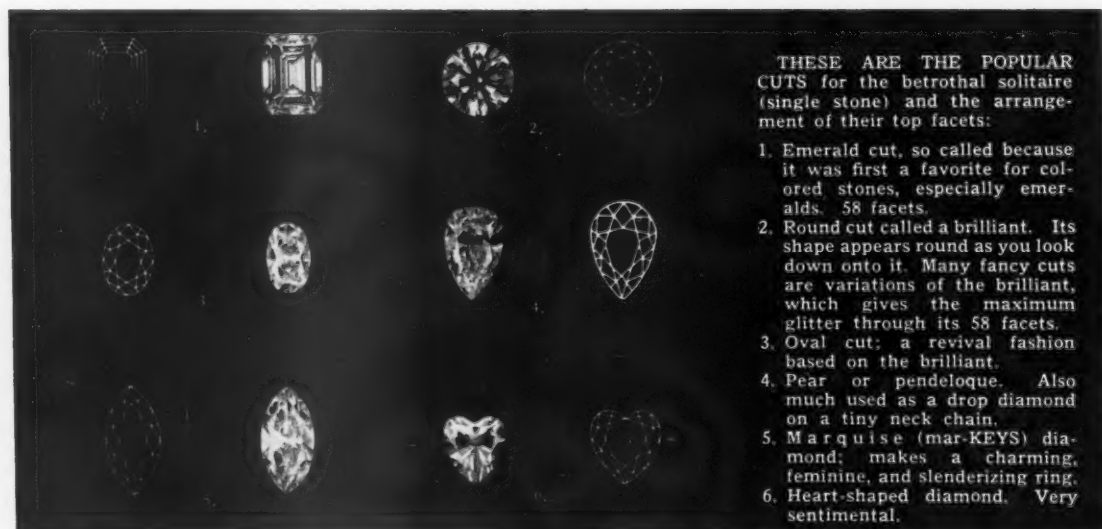
*Q. What about these synthetics they're making?*

A. If you're thinking of synthetic diamonds, the only kind are industrial diamonds, for use in tools, etc. They look like little grains of black sand. Diamonds for jewelry have never been made by man. Other synthetics and man-made substances cut to imitate diamonds are much

softer in mineral quality. Their facets blur and dull in time and the stones become "glassy." A diamond, once skillfully faceted and polished, is always bright, always true, always radiant. You are pledging your genuine love—not with any imitation but with the best you can buy. And that's a good beginning for marriage.

*Q. We were thinking of a one-carat stone; how big is that?*

A. The carat is a unit of weight—not of over-all size. A one-carat diamond weighs 200 milligrams. In the round cut called a brilliant, it's about a quarter of an inch in diameter. But not many diamonds weigh an even carat; the fractions are called "points." One carat equals 100 points, like the cents in a dollar. If the salesman says your diamond weighs 99 points, it is just under a full carat. Always get the separate weight of each diamond—



THESE ARE THE POPULAR CUTS for the betrothal solitaire (single stone) and the arrangement of their top facets:

1. Emerald cut, so called because it was first a favorite for colored stones, especially emeralds. 58 facets.
2. Round cut called a brilliant. Its shape appears round as you look down onto it. Many fancy cuts are variations of the brilliant, which gives the maximum glitter through its 58 facets.
3. Oval cut; a revival fashion based on the brilliant.
4. Pear or pendeloque. Also much used as a drop diamond on a tiny neck chain.
5. Marquise (mar-KEYS) diamond; makes a charming, feminine, and slenderizing ring.
6. Heart-shaped diamond. Very sentimental.



## Some Questions and Answers About Your Engagement Ring

center stone and side stones—when buying a ring.

*Q. How much should a one-carat diamond cost?*

A. Well, if anybody asked you how much a 3,500-pound automobile cost, you'd certainly ask What make? What model? What year? What condition? Just so with your diamond. Four basic factors determine price and they're called the "Four C's." Carat-weight is only one of the four. The others are:

**Clarity.** Under Federal Trade Commission rules, a diamond may be sold as "flawless" if it shows no flaws or inclusions to a trained eye when magnified ten times. Other grades are gauged according to the number, kind, and location of the tiny imperfections.

**Color.** Diamonds come in many beautiful shades. The famous Hope diamond is as blue as a sapphire. But the standard for the engagement ring is a clear, frosty, sparkling white—the white of the drops in a waterfall. The purest white is the rarest, of course, and commands the highest price.

**Cut.** Whatever the color and clarity of a diamond, only fine cutting can reveal its full beauty. It must be properly proportioned to minute accuracy.

*Q. But what makes the prices so high?*

A. Well, there are few places in all the world where diamonds are found. The old mines in India are practically exhausted and so are the important diamond areas of South America. And in Africa, where most of today's diamonds come from, 80 per cent of the mined diamonds are of industrial grade—only good for grinding, cutting, boring, and so on. To find a rough stone that can be cut and polished into a one-carat gem, they have to blast, dig, crush,

wash, and sort over 250 tons of ore!

*Q. What's the difference in the different cuts?*

A. Pricewise, no difference. No one cut is more expensive than another, but the quality of the cutting affects brilliance and that, in turn, affects price. Also, some of the fancy shapes such as the emerald cut often come in stones that are large and of fine quality to begin with. Other shapes such as the heart reveal their outlines to best advantage when they weigh a carat or more. The most popular cut for the engagement ring is a round stone with 58 facets called a brilliant. Happily, it looks well in any size.

*Q. What are they wearing most in metals, gold or platinum?*

A. Please yourself. Choose what looks well on your hand. Your engagement ring is not a "fashion," in and out of style overnight. It is a symbol and a future heirloom. Yellow gold is considered sentimental because our grandmothers wore it; in the last century, they had little else to use. White gold is the same price and greatly enhances

the white lights of the diamond. Platinum and palladium are related metals. Platinum is the most precious of all, and the strongest. Put all your diamond money into the betrothal stone and have plain (un-jeweled) wedding bands, at least to begin with. The girl buys the boy's wedding ring, by the way, if he is to wear one.

*Q. What's the best ring style?*

A. The one that looks best on your hand. A small stone in a simple, tailored setting may be very pleasing on a small, dainty girl. When the hand is larger and the budget is not, the gem may be built around and embellished with polished metal and little side stones. A marquise cut, because of its slender lines and points, is charming for a graceful hand. An emerald cut of oblong shape is more slimming to the fingers than a square one. Finally, most cuts and shapes may be had with little polished rims around the gem, giving an illusion of greater size. Anyway, think of this as your "starter" stone and have it nice. On wedding anniversaries, you can add other diamonds and gradually build up a really big, fine ring.



## TOWARD A BETTER CHURCH



Samuel F. Pugh

### And Now, Church Loyalty Month, 1959

"Fruit Basket Upset" is a quick way to express the scattering of church members in the summertime. With schools out and almost everyone getting a work vacation, with good roads and at least one car in every garage, with higher incomes and fabulous pictures inviting everyone to everywhere, most people go out of town for a week or more every summer.

Swimming pools do their best business on Sunday. Fish seem to bite as well on Sunday as any other day. Warm weather sends the vagabond spirit to beach or state park or hill country or cabin, weekend after weekend.

All in all, the congregation of the average church lives in a different mood between June and September. Some of us members are rather slow in returning to our regular pew and class upon our return from all the places summer has taken us.

Church Loyalty Month is observed in October each year to help the congregation get in step with its own potential. It is a reminder of our need for spiritual depth and the need too for all of us to accept some responsibility.

Real loyalty knows no season. It accompanies an individual on vacation and goes with him to worship in whatever community he may be. It takes him to church to have fellowship with God and man in summer as well as in winter. It expresses itself in various forms of worship on many kinds of occasions.

In spite of this it is appropriate that our brotherhood experience that sense of unity that comes when several thousand churches unite in the observance of October as Church Loyalty Month. There is value in having a common goal and in doing things together. There is increased power and efficiency in a congrega-

tion when all of the members unite their strength in a single project.

Therefore we urge every church to observe Church Loyalty Month this year. Many congregations have been working hard to lay plans for contacting their members.

A Church Loyalty Month packet has gone out to every church in the brotherhood. Guidance material included in the packet was written especially for this year's emphasis. A church that would take the October program seriously—even at this late date—may find help in the following suggestions:

- find the Church Loyalty Month packet and study the suggestions contained in it.
- order any materials that you feel you can still use. There is an order card in the packet.
- look in your files for Church Loyalty Month materials of former years
- through the department of membership have an every-member visitation on active and inactive members alike.
- give attention to these special days:

October 4 World-Wide Communion Sunday  
October 11 Men and Missions Sunday  
October 11-18 Week of the Ministry  
October 18 Layman's Sunday  
October 25 World Order Sunday  
October 25-November 1 Christian Literature Week

- Use this year's theme "EVIDENCE OF OUR LOYALTY" in your promotion
- give major emphasis to (1) a deepening of the spiritual life; (2) attendance at worship and church school; (3) calling and (4) acceptance of some responsibility by every member.

May Church Loyalty Month, 1959, be the beginning of an effective year in your church.

## RELAX . . .

### POLITE

A doctor was surprised the other day by a note left on his desk by his secretary. It read:

"Mrs. Blank telephoned to say that she would be unable to keep her appointment because she is unwell. She will make a new appointment as soon as she feels better."

—MANCHESTER GUARDIAN

• • •

Complacently we criticize

The children not our own—  
At last we've reached a vantage point:

Ours are grown!

HELEN G. SUTIN

• • •

A man works all year convincing the boss he's indispensable so he can get two weeks' vacation to prove he isn't.

—HAROLD COFFIN

• • •

Did you hear about the woman who bought 50 pounds of steel wool? She says she's going to knit a stove.

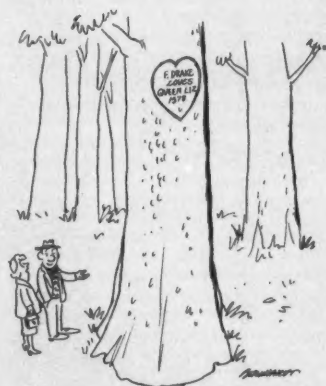
—AMERICAN EAGLE

• • •

Message inside a Chinese fortune cookie: "Please disregard previous cookie."

—MINNEAPOLIS TRIBUNE

• • •



"Over 500 years old? You're exaggerating!"

### W. F. Rothenburger Dies in Denver



Dr. William F. Rothenburger, retired minister and a former president of the International Convention, died Sept. 7 in a hospital in Denver, Colo., after attending sessions of the International Convention.

Services were held Sept. 12 at University Park Christian Church, Indianapolis, Ind., with burial in Crown Hill Cemetery, Indianapolis.

In later years Dr. Rothenburger became a member of University Park to have a church home near his residence, though he was pastor of Third Christian Church, Indianapolis, from 1927 to 1943, and maintained a continuing interest there as well.

Dr. Rothenburger had been called to the platform of the Denver assembly as past presidents of the International Convention were given recognition. He was president of the 1934 assembly.

His other pastorates included Ashtabula, Ohio (1900-1905); Irving Park, Ill. (1905-1907); Franklin Circle, Cleveland, Ohio (1907-1918); First, Springfield, Ill. (1918-1927); and Third, Indianapolis.

Survivors include his wife, Mrs. Arlene Dux Rothenburger, who is corresponding secretary of the Na-

tional Evangelistic Association; and three daughters by Mr. Rothenburger's second wife, the former Leila Covert Avery, whom he married in 1913 and who died in 1942: Mrs. Ruth M. Ferguson of Atlanta, Ga., Mrs. Ada Jane Everd Rogers of Auburn, Ind., and Mrs. Wilma Winkler, of Evanston, Ill. Mrs. Rothenburger was the widow of Dr. Charles Reign Scoville, the noted evangelist, when she married Dr. Rothenburger. His first wife, the former Kate Parmley Teachout, died in 1908.

Dr. Rothenburger attended and held degrees from Ohio Northern University, Ada, and Hiram College, Hiram, Ohio; B.D. degree, University of Chicago Divinity School; and D.D. degree, Spokane University.

He served as president of the executive committee, board of trustees and board of managers of The United Christian Missionary Society.

Dr. Rothenburger took a world mission tour in 1924 and was a Presidential "Goodwill Tour" ambassador to South America in 1940. He also was a trustee of the Pension Fund of Disciples of Christ (1931-1942), member of the board of directors of Flanner House, Indianapolis, and fraternal delegate to the Annual Conference of Churches of Christ (Disciples) in Great Britain.

### Disciple J. C. Head

TULSA, Okla.—An active Disciples layman has been elected president of the 200,000-member United States Junior Chamber of Commerce. He is Robert H. Clark, 33, deacon of the University Christian Church, Des Moines, Ia.



R. H. Clark

As leader of the Jaycees for 1959-60, Mr. Clark will direct the co-operation of the young men's organization in the Religion in Amer-

ican Life Program.

Mr. Clark has moved into the "Little Whitehouse," residence of the national Jaycee president, in Tulsa, Okla.

He will be a resident of Tulsa until his term expires next June.

A native of Des Moines, Mr. Clark was graduated from Drake University in 1950, and in law from Drake in 1953. He earned six letters in football and track and was the graduating athlete with the highest scholastic average.

He is married and has two children, Sue, 5, and Heidi, one.

### Pa. State Secretary F. R. Payne Retires

Franklin R. Payne, executive secretary of the Pennsylvania Christian Missionary Society for the past 12 years' retired from that office on Aug. 15.

Mr. Payne was called to the state work from the pastorate of the church at Bellvue, Pa.

With the support of the churches in Pennsylvania Mr. Payne put the Society's finances on a sound business basis. The year which closed showed a balance of over \$8,000 in the current fund and all obligations met.

Mr. Payne traveled over 311,000 miles during his twelve years as state secretary, and delivered well over 1,000 sermons and addresses.

The pastors he encouraged, the churches he counseled with, the strength he gave toward building the Kingdom of God—these are the things that cannot be reduced to the printed page. Those who were close to Mr. Payne and his work realized the tremendous load he



Franklin R. Payne

carried, and also realized how unselfishly he gave of himself for the sake of Christ's Kingdom.

—GEORGE W. BISHOP

## Obituaries

• J. Henley Stone

### Stone Descendant Dies in Kentucky

SCOTT COUNTY, KY.—J. Henley Stone, 77, of near Newtown, Scott County, Kentucky, great-grandson of Barton Stone, died July 9 after a month's illness.

Mr. Stone is believed to be the last male descendant in Central Kentucky bearing the Stone name.

He was a graduate of Georgetown College, a farmer, and a life-long member of the Newtown Christian Church.

The pictures of Barton W. Stone most frequently published and displayed are copies of Mr. Stone's oil painting, handed down in the family through several generations. The painting is now hung in the Cane Ridge Memorial.

Henley Stone was a great-grandson of Barton W. Stone. He bore a rather striking physical resemblance to the pioneer preacher and no doubt resembled him in his kindly nature and gentlemanly manner.

Mr. Stone is survived by his wife; two daughters, Mrs. Paul Gray of Frankfort and Mrs. Joe Cottrell of Lexington; and four grandchildren, Emily Gray, Grace Gray, John Henley Cottrell and Julie Cottrell.

### Tom Lawrence Dies in Jamaica



JAMAICA—Tom Lawrence, 93-year-old Jamaican Disciple minister, died at his home, Craigmill, July 21.

Mr. Lawrence was by far the most pioneering of the native Disciple ministers. He was largely responsible for the establishing and development of six churches in the parish of Portland, Jamaica. Hundreds from the various congregations which he served paid him their respect at his memorial service.

The service was conducted by C. A. Robertson and the sermon was preached by E. W. Hunt, one of

his former students.

Prior to becoming a minister, Mr. Lawrence was an elementary school teacher. Many who have been under his influence are today witnessing the Christian qualities he taught them.

Mr. Lawrence has left a great heritage in this area. In the place where he lived most of his life and carried on most of his ministry now stands Lawrence Memorial Chapel, a monument to his memory, which is also known as the Craigmill Christian Church.—HERBERT S. SHIRLEY

### Mrs. Ivy Shirley Dies

Mrs. Ivy Shirley, 68, wife of C. S. Shirley, retired Christian Churches (Disciples of Christ) minister, died

June 14 at the Nuttall Hospital, Kingston, Jamaica.

She was mother of Herbert S. Shirley, field secretary of the Disciples of Christ in Jamaica, Miss Dorothea Shirley and Mrs. Ivy Carroll, U.S.A.

### Church Destroyed

RICHMOND, KY.—The sanctuary of First Christian Church here was destroyed by fire in August, but the newly constructed education unit was undamaged.

Also destroyed in the fire was the minister's library.

Shortly after the fire, John Talbot, associate pastor, suffered a heart attack. He is making satisfactory recovery.

## CYF Commission Frames Future Plans

DENVER—The 1959 session of International CYF Commission was held in August on the campus of Colorado Woman's College here.

There were nearly 250 youth delegates and their adult advisers present from all over the United States, Canada, Mexico and Puerto Rico.

Director this year was Charles Mills, director of missionary activities for youth of The United Christian Missionary Society. President was Dave Roomy of Logan, W. Va., now a student at Texas Christian University, Fort Worth.

Delegates were divided into work groups to consider and suggest national youth plans in the areas of faith, boy-girl relationships, Christian citizenship, brotherhood and witnessing.

Each work group was led by a youth officer and an adult counselor who had been preparing for the task all year. Ideas and suggestions

coming out of Commission go to the departments of religious education and missionary education of The United Christian Missionary Society, and to the youth department, Church School Literature Division, of Christian Board of Publication, for further consideration and refinement.

A special feature of Commission this year was a nightly dramatic presentation by youth of University Christian Church, Fort Worth, Texas, interpreting contemporary teen life. Plays were written and directed by Ralph Stone.

Newly elected officers of Commission met in a post-Commission meeting for evaluation and planning. Many young people stayed on to attend the International Convention of Christian Churches.



CYF COMMISSION officers for 1959-60 posed for this shot. Front row: Maggi Brothers, Florida; Dianne Barber, South Carolina; Lynda Kading, secretary from Iowa; Mary Jo Cumiskey, Maryland; Lou Casten, Colorado. Back row: Jim Powell, Kentucky; Mike Willis, North Carolina; John Snodgrass, Oklahoma; Bob Worley, Florida; Curtis Dickson, Jr., Texas (National Convention representative); George Perrine III, Kentucky; Bill Daniels, president from Northern California; and Camie Bloom, associate president, from Washington. Not pictured is All-Canada representative, George Fitzsimmons.—GUIN REAM



# CAMPUS COVERAGE

## Building Women's Dorm



—Photo by Tom Kaib

Dr. Perry Epler Gresham, right, president of Bethany College, signs a \$267,212 contract for a new women's dormitory at the school. From left, are: Harold E. Grubb, president of Grubb Contracting Company, Wheeling; M. J. Davis of Wellsburg, W. Va., chairman of the building and grounds committee and a trustee of Bethany College; Harding H. Thayer, architect from Newcastle, Pa., and Dr. Gresham.

BETHANY, W. VA.—The board of trustees of Bethany College here has awarded a \$267,212 contract to the Grubb Contracting Company, Wheeling, for constructing the new women's dormitory, Dr. Perry Epler Gresham, president of the college, announced.

The total project is estimated to cost approximately \$306,000, exclusive of furnishings and equipment, which are expected to total about \$15,000 additional. Bethany College has received the guarantee of a \$275,000 loan from the Housing and Home Finance Agency with which to finance construction of the dormitory.

Construction on the three-story brick building has begun and is expected to be completed in time for the opening of the first semester of school in fall, 1960.

The new building will be adjacent to the Phillips Hall dormitory for women on the main campus. The new dormitory will house 66 women.

## • "New Pattern" Developed Phillips Acting Dean

ENID, OKLA.—Dr. Robert G. Martin is the new acting dean of the (undergraduate) College of the Bible of Phillips University.

Dr. Martin, former professor of Old Testament and other subjects in the graduate seminary, succeeds Dr. Stephen J. England, who is now de-

voting full time as dean of the graduate seminary.

Dean Martin holds a Ph.D. degree from Southern Baptist Theological Seminary, Louisville, Ky. His bachelor of arts, master of arts, and bachelor of divinity degrees were all received from Phillips University.

September at Phillips University is marking the beginning of a new pattern in the undergraduate College of the Bible, according to Dr. Martin.

An organizational readjustment has followed the recommendation of a "Beyond '60" committee composed of faculty members and ministers. A continuing cooperative (but separate) status is established for the undergraduate and the seminary.

The Liberal Arts College will continue to offer work at both the graduate and undergraduate levels.

The new pattern of curriculum in the undergraduate College of the Bible is designed to meet the need of undergraduate students who wish a church vocation, but who need a broader background than early specialization would permit.

## 20 Receive Degrees

FORT WORTH—Twenty degrees were granted by Brite College of the Bible, the graduate seminary at Texas Christian University, at summer commencement Aug. 28.

There are 17 candidates for the bachelor of divinity degree and 3 for the master of religious education.

Korea, the Philippine Islands and seven states are represented by the group, including Texas, Washington, Oregon, Indiana, Oklahoma, Michigan and Missouri.

Farthest from "home" are Samuel R. Baniqued from Manila in the Philippines and Miss Lee Keunsik of Seoul, Korea, both of whom are candidates for M.R.E. degrees, along with John Carlton Adams of Selman City, Tex.

Candidates for the B.D. degree include nine from Texas: Frank Cryder Brayshaw of Mineola; Clarence Wallace Duncan, Fort Worth; Joe Lee Enochs and Edgar William Henning, both of Tyler; Walyn Lynwood Gibson, Lufkin; Howard Emerson Grant, Houston; Edwin Douglas Michael, Rowlett; William Edgar Robinson, Hereford, and Delbert Harry Taylor, Jr., Millsap.

And from out-of-state: Alvin Gray Busby, Ellensburg, Wash.; James Gordon Edwards, Portland, Ore.; John Richard Fowler, Bloom-

ington, Ind.; Don Eugene Gibson, Cherokee, Okla.; Robert Barton Hanna and Patrick M. Hyde, both from Oklahoma City, Okla.; Lee A. Lindsley, Muskegon, Mich., and Paul Elton Woodard, Princeton, Mo.

## Transylvania Counselor

LEXINGTON, KY.—Kentucky high schools and junior colleges will be visited this fall and winter by Transylvania College's new admissions Counselor, Mrs. John B. Rose, of Lexington, Ky.

Dr. Irvin E. Lunger, Transylvania College president, announced the appointment of Mrs. Rose to the college staff and explained that she would do extensive traveling throughout the state to counsel with high school students planning to enroll in college in the fall of 1960.

## Trust for Bethany

Dr. James E. Davis, owner of North Star Company, Muncie, Ind., has added \$75,000 to an irrevocable trust for Bethany College, Dr. Perry Epler Gresham, president of the college, announced.

The latest gift brings Dr. Davis' total contributions to Bethany College to approximately \$200,000.

The income from the trust will go to Bethany College, upon the death of Dr. and Mrs. Davis.

Dr. Davis greatly influenced Dr. Gresham to attend college and begin his career in religion and academics.

At that time, Dr. Davis was minister of Central Christian Church, Denver, Colo., and Dr. Gresham was a youth growing up on the cattle and wheat ranch of his parents, Mr. and Mrs. George E. Gresham, in Elbert, Colo.

Later, Dr. Davis left the ministry, developed a substantial food business, and became the owner of a chain of drive-ins.

During the intervening years, Dr. Davis and Dr. Gresham lost contact. But in 1953, Dr. Davis read a news account of Dr. Gresham's becoming president of Bethany College and wrote his friend of his whereabouts.

Subsequently, Dr. Davis established the trust to help benefit education.

## Gift to Phillips U.

ENID, OKLA.—Twenty-nine large notebook volumes, representing a lifetime collection of religious material compiled by Miss M. Alice Pepper of Colorado Springs, have been received as a gift to Phillips University.

Miss Pepper, 85, for many years a member of the First Church in Colorado Springs, edited and indexed the scrapbooks.



Disciple Directed Visitation  
Evangelism for Meetings

## Australia Evaluates Graham Crusade

SIDNEY, AUSTRALIA—Leslie Green, minister of the Chatswood Church of Christ (Disciples) here, was recently on leave of absence to serve as director of visitation evangelism for the Billy Graham Crusades in Australia.

Mr. Green reports that the total number of inquiries coming forward for all of the meetings in Australia was in excess of 125,000 and that the total attendance at the Australian crusades probably exceeded 3,000,000.

Said Mr. Green: "Of course, statistics can be deceiving, but . . . I am convinced that the majority of them [inquirers] were experiencing conversion for the first time. This is further backed up by the statements of the inquirers themselves, 76 per cent of whom were first-time decisions."

*In Australia, an area in square miles equal to the United States but a population of only 10,000,000, the Anglican Church is dominant, claiming 3,408,000 of the 1954 census population of 9,300,000. The Churches of Christ (Disciples), Baptist, Congregational and Salvation Army bodies are minor groups. The Roman Church is an active major church body.*

Commenting on the cooperation among the churches in Australia, Mr. Green said: "This has made a tremendous impact upon Australia because of the united witness. Only 30 per cent of the Australian population are active churchgoers. A common excuse is 'if the churches will stop fighting among themselves we might pay some attention to them.'"

Among the values of the campaigns in Australia, Mr. Green listed the following: (1) Religion made the front page. (2) The importance of preaching was uplifted and new methods and techniques were introduced in many areas. (3) Visitation evangelism was made an integral part of the works and as a result hundreds of people gained practical experience in the important technique of reaching people.

Commenting on barbed criticism against Billy, Mr. Green concluded,

"Prejudice is unfortunate wherever it is found, but it is still prejudice whether directed against people of another race or against ministers of a different theological position or approach. A basic essential to knowing the will of God and his teaching, is a willingness to have an open mind and examine the facts presented, with a desire to find the truth. I am now convinced that there is a place for this kind of 'mass evangelism' in the life of the church in the middle of the twentieth century."

Special services were conducted at the Chatswood Church of Christ (Disciples) June 28 to welcome home Mr. Green, following his service with the Billy Graham Crusades.

Mr. Green came to Chatswood in October, 1957, from Texas, where he had served as minister of several local churches and a lecturer and graduate teaching fellow at Texas Christian University, Fort Worth. He received his B.A. degree from TCU, and his B.D. from Brite College.

In February of this year, he was appointed chairman of the national commission on evangelism for the Australian Council of Churches.

● At Decatur, Illinois

## Hands Over Reins

DECATUR, ILL.—On June 28 the leadership of the Central Christian Church here was handed over by its former pastor, Carrel W. Flewelling, after his 32-year ministry, to Jo M. Riley.

Dr. Flewelling presided over the installation service and presented Mr. Riley as the new minister. Dr. A. C. Brooks, minister of Third Christian Church, Indianapolis, Ind., preached the installation sermon.

Robert L. Emmons, chairman of the board, conducted the Covenant of Dedication, and Dr. William Jackson Jarman, minister of University Place Christian Church, Champaign, Ill., assisted in its service.

As a part of the service W. Ross Lloyd, City Councilor, brought greetings from the City of Decatur. Greetings from the churches of Decatur were extended by Dr. William W. Cutlip, minister of the First Methodist Church, and from the Christian Churches of Decatur by Cecil E. Francisco, minister of the First Church.

Greetings from the Christian Churches of Illinois were given by General Secretary Morris H. Pullin of Illinois Disciples of Christ; and from the colleges by President Ira W. Langston of Eureka College.

Dr. Gaines M. Cook, executive secretary of the International Convention, offered the prayer of installation, and brought greetings from the brotherhood.



PARTICIPANTS in the installation service of Jo M. Riley at Central Church, Decatur, Ill., were (from left): W. Ross Lloyd, Gaines M. Cook, Carrel W. Flewelling, Ira W. Langston, A. C. Brooks, William Jackson Jarman, Mr. Riley, Cecil E. Francisco, Morris H. Pullin and William W. Cutlip.

### SELL FRESH PECANS

Organizations earn extra money selling quality nuts. New crop available November 7.

Write  
CRAWFORD'S  
370 Davis Avenue Mobile, Ala.

## NEWS CAPSULES

● Mrs. Blanche Orazen, a school-teacher and a leader in the Christian Women's Fellowship of Central Christian Church, **San Antonio, Texas**, has completed 11 years of perfect Sunday church school attendance and during that period has had a similar record for the morning and evening worship services. She was president of the San Antonio Christian Women's Fellowship in 1953-1954.

● Lloyd McAdams, a Boy Scout who is a member of Woodmont Christian Church, **Nashville, Tenn.**, was awarded the God and Country award at a recent morning worship service. Among the participants in the presentation were Mr. and Mrs. Joe L. McAdams, parents of the Scouter; Lester Adams, Scoutmaster; and Frank F. Drowota, pastor of the Woodmont Church.

● Dr. Perry Epler Gresham, president of Bethany College, **Bethany, W. Va.**, spoke on "The New Individualism" recently at Timothy Eaton Memorial Church, **Toronto, Canada**. Dr. Gresham has been a visiting preacher at the summer series of services of Timothy Eaton Church, the largest congregation of the United Church of Canada, for more than a decade. C. Andrew Lawson, formerly a minister of the Christian Church, is pastor of that Canadian church.

● James M. Flanagan, associate editor of *The Christian Evangelist-Front Rank*, was the guest preacher for the Aug. 23 morning worship service at First Christian Church, **East St. Louis, Illinois**, where Alfred E. Webb became pastor Sept. 1.

● A unique "Fellowship Day" was held at First Christian Church, **Bowling Green, Ky.**, May 12. Men of the church joined with the C.W.F. at a noon luncheon to hear Dr. John E. Ross, missionary to the Belgian Congo, speak.

That same day the women of the church were guests of the C.M.F. when President Irvin E. Lunger of Transylvania College spoke concerning the changing climate in education calling for a higher standard of excellence.

● The Christian Women's Fellowship Guild of the church of **Lebanon, Kansas**, J. A. Wilkon, pastor, recently purchased new Bethany Communion ware and a new communion

table and chairs for the church. The church has been in its new education building for three months.

The congregation is using Christian Board of Publication church school literature exclusively and has recently benefited from a teacher training school held under the auspices of five churches at Smith Center, Kansas.

● First Church, **Vinton, Iowa**, is in the "preliminary sketch" stage of planning for a new church building on a new four-acre site, which was the gift of Mr. and Mrs. Clint Schlotfeldt.

The church will be launching a full-scale building fund campaign under the direction of Harold Hernon, representing the Board of Church Extension. Minister of the church is Ben W. Sinderson.

● W. L. Miller, Jr., pastor, of First Church, **Rogers, Ark.**, resigned, effective Oct. 1. He will enroll at The College of the Bible, Lexington, Ky. Under Mr. Miller's leadership the congregation has had 337 additions since Oct., 1953, when he came to the church. The church has purchased ten acres on which the members plan to build a new sanctuary.

● The Church at **Mountain Grove, Mo.**, has dedicated a new electronic

organ and exterior remodeling of the parsonage has been completed. A new heating plant will soon be installed. An evangelistic meeting, with Dr. and Mrs. Ray E. Snodgrass as evangelist, will be held Sept. 27-Oct. 9. Correlated with the meeting will be an observance of the 75th anniversary of the founding of the church. Charles S. Macy is the minister.

### Ordained in Virginia

**RADFORD, VA.**—Ambrose Stump and Daniel Gilbert, recent graduates of Lynchburg College, were ordained to the Christian ministry here in June.

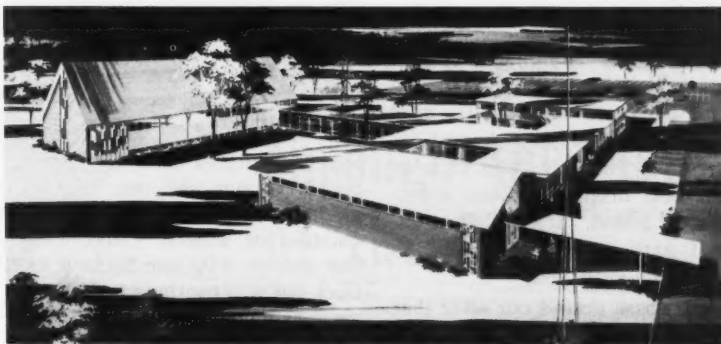
The service of ordination took place at First Christian Church and was in the charge of L. Coleman Games, the minister. A. C. Meadows delivered the ordination sermon. The charge was issued by A. W. Jones, another minister ordained by this congregation.

Mr. Ray Stump, an uncle of one of the men, presented the candidates to Otis Jones, the chairman of the board, who examined the men on behalf of the congregation. Mayor W. E. Gilbert, an uncle to one of the candidates, offered the ordination prayer while elders and ministers present assisted in the "laying on of the hands."

Mr. Stump is now serving the area of Orange County. His wife is the former Miss Barbara Hennis of Martinsville.

Mr. Gilbert and his wife, the former Miss Shirley Ann Smith, are now serving in Roanoke, where he is minister of education for the Belmont Christian Church.

### Master Plan at Springfield, Virginia



**THIS IS THE PLAN** for the Springfield Christian Church, Springfield, Va. The ground-breaking services for the \$61,000.00 first unit (right foreground) were held Aug. 9 on the three-and-one-half-acre site.

James Clayton Pippin, minister of First Church, Falls Church, Va., was the speaker. Secretary-Director Chester L. Barnett, executive for the Capital Area Council of Christian Churches, brought greetings from churches of the area.

Completion is anticipated by early December. The church is jointly sponsored by the department of church development and evangelism of The United Christian Missionary Society and the Capital Area Council of Christian Churches.

## —FINEST GIFT

(Continued from page 15.)

far as I could tell, Grady had turned from God, from people, and finally from me, his old friend. He had his cottage and his roses, and I had warned him they were not enough.

Months passed after my last conversation with Grady. One beautiful Sunday morning, something made me walk by his cottage on my way to church. I don't know why I did it. I feel sure I could not have found the words to invite him to church again, not while his last insistence that I let him alone remained like a cold lump in my throat. Just a short distance ahead of me were two little girls, obviously poor but shiningly clean, clutching Bibles in their small hands. As they came abreast of Grady's house, the smaller girl suddenly began to cry bitterly: "I've lost my nickel. I've lost my nickel." Her voice rose in a wail: "I've lost my nickel to give to God."

"Don't cry, Mary," soothed the older child. "Mama says it doesn't matter to God if you don't have money. What God wants is your love, and you can surely give that."

Thus consoled, the younger girl grasped her sister's hand and the two strolled on.

I paused at Grady's gate, wondering what I would say, unaware that he had been working with his roses as the little girls had passed. My reverie was interrupted when his voice, close to me, said brightly, "Good morning, old friend. If you'll wait until I gather some roses, I'll go to church with you."

The roses graced our altar that morning, and it seemed to me as if a special aura radiated from them. God's child, who would not come to Him empty-handed, had come to Him bringing the finest gift he had. I did not doubt for a single moment that of all Grady Grovener's gifts, this gift had pleased God most.

## BOOKS RECEIVED

- The International Lesson Annual—1960.** Edited by Charles M. Laymon. Abingdon Press. 448 pages. \$2.95.
- You Can Hope Again.** By W. Albert Donaldson. The Warner Press. 139 pages. \$2.50.
- This Home We Build.** By Verna Jolner. The Warner Press. 80 pages. \$1. (Paper).
- Friendship Evangelism.** By J. Edgar Smith. The Warner Press. 96 pages. \$1.25 (Paper).
- Every Day and Sunday.** By Kathryn B. Peck. The Warner Press. 22 pages. \$0.75.
- Thank You, God.** By Mildred S. Edwards. The Warner Press. 23 pages. \$1.75.
- My Book of Christian Holidays.** By Wanda Bell. The Warner Press. 32 pages. \$1.75.
- The Assemblies of God: A Popular Survey.** By Irwin Winehouse. Vantage Press, Inc. 224 pages. \$3.75.
- Between God and Satan.** By Helmut Thielicke. Translated by C. C. Barber. William B. Eerdmans Publishing Company. 84 pages. \$2.
- The Doctrine of Grace in the Apostolic Fathers.** By Thomas F. Torrance. William B. Eerdmans Publishing Company. 150 pages. \$3.
- The Praying Christ.** By James G. S. Thomson. William B. Eerdmans Publishing Company. 155 pages. \$3.
- Symbolism in Liturgical Art.** By LeRoy H. Appleton and Stephen Bridges. Charles Scribner's Sons. 120 pages. \$3.50.
- Democracy in Transition.** By Ralph F. Fuchs. Beacon Press. 105 pages. \$1.25 (Paper).
- Christ on Main Street.** By C. Sverre Norberg. T. S. Denison and Company. 400 pages. \$3.95.
- Jesus and God's New People.** By Howard Clark Kee. The Westminster Press. 92 pages. \$1.50.
- You Shall Be My People.** By Edwin M. Good. The Westminster Press. 96 pages. \$1.50.
- If I Believe.** By Donald J. Campbell. The Westminster Press. 157 pages. \$2.50.
- God Is Inescapable.** By David Wesley Soper. The Westminster Press. 128 pages. \$2.95.
- Selections from the Journal and Letters of Henry Martyn.** Arranged and Edited by Elmer H. Douglas. The Upper Room. 32 pages. Single copy, \$0.15; 10 for \$1; 100 or more, \$0.07 ea. (Paper).
- To the End of the Earth.** By James K. Mathews. The National Methodist Student Movement, P. O. Box 871, Nashville 2, Tennessee. 131 pages. \$1. (Paper).
- Young Adults in the Church.** By Robert S. Clemmons. Abingdon Press. 138 pages. \$1.50 (Paper).

## —CHRISTIAN

(Continued from page 5.)

ing the faithful service of these people to our children, we will gladly respond by teaching the children of others. And, thus, the church will not become extinct but will continue to live and grow as a constant witness to the redemptive love of God.

But even if we are never in a position to do regular teaching ourselves, we may stand by as substitute teachers, help by contacting new families, serve as a secretary or treasurer or as a member of the Christian education committee. When new

books, new equipment are needed, we can help to see that funds are available. The church needs the time, talents and abilities of every Christian. There is a task for everyone and joy in its fulfillment.

Nor can we forget that every Christian is under mandate to grow in faith, experience and understanding. It is one of the riches of Christianity that it is available to all, regardless of social and educational background or degree of theological sophistication. But this must not be an excuse to stand still at the point where we entered the church, or to live as adults with the same limited understanding we had as children.

We must continue to grow throughout our lives through attendance at adult classes when available, through discussion and courses of self-study in any case. The means are always available, only the will to do so is needed.

Christian Education Week is an excellent time to evaluate, both individually and in groups, all of these efforts. It is a time when we can appraise frankly and honestly the purpose and program, the message and mission of our church. The church is our best channel for Christian service. A youth fellowship raising money for a mission, a women's group getting clothing for refugees, men volunteering to remodel Sunday school classrooms, children singing to shut-ins—these and thousands of similar opportunities for service are accentuated in Christian Education Week.

And what do you and I get out of all this work? Are we simply working to perpetuate an institution? No, it is the other way around. The Church serves us to the degree that we serve the church. To save your life you must lose it in loving service to others. For it is through such service that spiritual growth takes place. And—is not spiritual growth one of the main goals of the Christian Church and the educational program which it fosters?

## Women Take 3,000-Mile Caribbean Trip

Twenty-three churches of eight states and one Canadian province were represented as 30 women took a 3,000-mile trip in July through the Caribbean area.

The trip was organized by business and professional women's groups of Disciples of Christ (Christian) churches and related to the Disciple mission work of the Caribbean.

States were represented as follows: Florida, 2; Illinois, 5; Indiana, 3; Iowa, 2; Kansas, 6; Missouri, 3; North Carolina, 2, and Texas, 5. The Canadian province of Ontario had one tour member.

Each woman paid her own travel expenses, but was able to take advantage of arrangements made for the group to meet missionaries, Puerto Rican, Haitian and Jamaican pastors and other church and community service workers. They visited churches, schools, seminaries and hospitals in addition to places of historic and scenic interest.

The itinerary was worked out by Tour Director Katherine Schutze of Indianapolis, through the tour committee of The United Christian Missionary Society. Miss Schutze is national director of business and professional women's groups.

Included in the group were the

following: Florida—Mrs. Mildred Herron of St. Petersburg and Mrs. Olive Jenkins of Hollywood; Illinois—Mrs. Charles W. Adams, Verna E. Butcher and Mrs. Don Littler, all of Jacksonville, Mary Elliott of Bloomington and Ruth E. Straw of Dixon.

Indiana—Judith Gasaway of Acton, Lucile Meacham of Richmond, and Bessie Power of Kendallville. Iowa—Mrs. Hazel Kile of Audubon and Grace C. Roberts of Nevada.

Kansas—Leona Babcock, Mrs. E. M. DeLong and Elta and Eva Dunlap, all of Bonner Springs, Vesta Smith of Parsons and Ann Theilen of Wichita. Missouri—Mary Jane Cissell of Dexter and Verna L. Leech and Hazel L. Shelton, both of Carrollton.

North Carolina—Mrs. Pearl Leath of Reidsville and Mrs. W. Clarence Smith of Stoneville. Texas—Mrs. W. R. Neal, Mrs. Ben H. Read and Frances Sherrow, all of Dallas, Mrs. Pauline J. Armour of Corpus Christi, and Marya Hooten of Lubbock. Ontario, Canada—Mrs. Gertrude Parker, of St. Thomas.

## Receives Two Honors

SPRINGFIELD, OHIO—Bruce Pratte, 16, the son of Mr. and Mrs. Ira W. Pratte of Central Christian Church, Springfield, received the "God and Country" award here earlier this summer.

The award was presented by the minister, S. Edward Johnson, and was pinned on by his mother, who is superintendent of the primary department of Central Christian Church.

Bruce, a junior in Northeastern High School, also made a tour, under the direction of The United Christian Missionary Society, of mission stations in Mexico for three weeks.

### FRESH PECAN HALVES

Year after year for over 28 years—

Organizations make money selling our Pound Boxes Jumbo Pecan Halves. Season starts Nov. 10th. We prepay shipments. You pay us when sold. Write

SULLIVAN PECAN CO., Crestview, Fla.

PERSONALIZED ITEMS can mean EXTRA MONEY for your class or group. No advance cash needed. We furnish all supplies free. Write a card today for full information.

HOME VARIETY STORE  
1605 S. Carr Ave. Sedalla, Mo.



## New Course in the Faith for Life Series

## See yourself through the 'lens' of the Bible

Written especially for older youth and young adults, **YOUR FACE IN THIS MIRROR** by Dwight E. Stevenson, shows how to find yourself in the pages of the Bible and how best to read the Bible. The author applies biblical illustrations to interpretation of human action, psychology and ethics. He describes how it is possible to find in the Bible the keys to self-knowledge, understanding of God's will and power, fellowship in the redemptive Christian community, and a philosophy for sorrow and death. Published by The Bethany Press for the Co-operative Publication Association. \$1.00.

Other books in this series include: **THE BIG DIFFERENCE** by Barton Hunter. **THE STRANGER IN MY HOUSE** by Walter Sikes. **HOW FREE ARE YOU?** by Robert Hamill, and **COME AND SEE** by John E. Skoglund.

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.



# BOOKS



## "You Are What You Read"

### MIDDLE LIFE

**The Creative Years.** By Reuel L. Howe. The Seabury Press. 239 pages. \$3.50.

The middle years frequently are the ones in which persons lose their dreams, visions, and sense of mission in life. Many are disturbed by inner doubts and conflicts. Others succumb to a nagging sense of failure or futility.

In *The Creative Years*, Reuel Howe helps one to understand that middle life—all of life—can be creative and rich in meaning. The book does not ignore the difficulties faced by persons who live together. Rather it emphasizes that God has a plan for the way in which his children should live together: in understanding, love, concern for one another, and forgiveness of one another. This makes it possible for each individual to grow in ability and strength to cope with daily problems and crises which, too often, rob life of its creativity.

While the book is addressed principally to persons in their adult years, young people will find it helpful as they consider marriage and a career. Parents, facing the many problems of a growing family, will find guidance in its pages. All those who counsel with others in any capacity will find it a rich resource.

Reuel Howe's deep understanding of personal relationships, of social science, and of the gospel message combine to make this an outstandingly helpful book. There is an excellent list suggesting further reading in the area of each chapter. A topical index, arranged alphabetically, is another feature of the book.

—JESSIE B. CARLSON

### REFERENCE WORK

**Bible Handbook.** By Henry H. Halley. Henry H. Halley, Box 774, Chicago 90, Ill. 968 pages. \$3.

Nothing quite like Halley's *Bible Handbook* has ever appeared. It was started in 1924 as a 16-page

leaflet and 10,000 copies were printed. Now we have the twenty-second edition (thirty-second printing) of 60,000 copies, 968 pages each.

There's virtually everything in it! Some of the divisions are: Notes on each of the books in the Bible; a sketch of the whole history of the church, including the popes; miscellaneous Bible commentaries, with "notes on obscure passages"; maps, pictures and sketches; topical quotations for any occasion; tables and statistics of all sorts.

The author says page 922 is the most important and it is a plea for congregational Bible reading. When I was a freshman in Eureka, I heard the author read Biblical passages from memory, and have never forgotten the impression. He is truly a remarkable man.

The facts are accurate and the author's opinions and interpretation stand as they are, for consideration. He does not cajole. As Dr. I. N. McCash wrote of an earlier edition: "I think it has no equal."—H.E.S.

### RAUSCHENBUSCH LECTURES

**The Racial Problem in Christian Perspective.** By Kyle Haselden. Harper and Brothers. 222 pages. \$3.50.

The chapters of this book were first exposed to the public when they were presented at the Colgate-Rochester Divinity School in a lectureship which honors that pioneer of the social gospel, Walter Rauschenbusch. The author, pastor of Baptist Temple in Charlestown, West Virginia, is a Southerner with eight generations of South Carolina ancestors behind him. He writes as a Southern Christian who knows the problems of the Negroes and the whites in the South and in the North (he has held pastorates in New York and Minnesota).

In three sections of the book Mr. Haselden attempts (successfully, I would say) to do three things: (1) portray the role of the Church in the long and miserable history of injustice and prejudice toward the

Negro, (2) outline the problems raised by prejudice, discrimination, segregation and stereotyping; and (3) present the Christian solution (without sentimentality)! His unrelenting Christian perspective reveals the Church, not only as a passive observer of racial antagonisms, but as one of the teachers of "immoral moralities."

The middle section of the book is a scholarly study of the sources and development of racial problems built around three basic human rights: (1) the right to have, (2) the right to belong and (3) the right to be. Many people will not like this book but I hope that even those who don't like it will read it.—

HOWARD E. ANDERSON

### FOR CHILDREN'S CHOIRS

**Organizing and Directing Children's Choirs.** By Madeline D. Ingram. Abingdon Press. 160 pages. \$2.50.

It is not uncommon these days to be able to do things and make things, classed as nearly impossible for the unskilled, for with all the wonderful "do-it-yourself" instructions available, we proceed with great confidence.

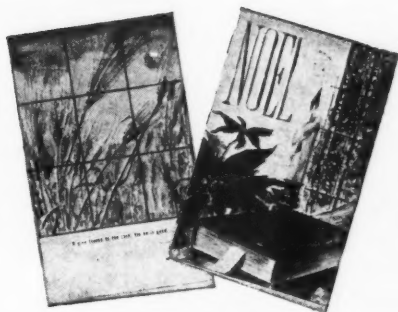
Such a book has been written by Madeline Ingram. Incorporated in this book is each step of organizing, directing, and using children's choirs.

For the experienced director, there is a wealth of supplementary material, which will add much to the enrichment of the choir program. These ideas may be the very magic needed to keep a program alive and sparkling.

The inexperienced director of young choirs will actually find more help than he can digest with one reading; it would, therefore, be advisable to keep this book handy, and refer to it when the need for stimulation and inspiration is felt.

*Organizing and Directing Children's Choirs* is a book which should be in every church library, and is a must for all choir directors, past, present, and future.—JEAN C. WAKE

# The Nicest Thing to Happen to Your Worship Service



Do you want your Thanksgiving and Christmas services to be remembered as beautiful, significant occasions? The use of these two bulletins will do just what you want!

The full-color harvest painting of a field of wheat will bring the appropriate atmosphere for thanksgiving.

The poinsettias, Bible, candle and Noel greeting will give your Christmas service the "finishing touch."

In addition, there are offering envelopes, letterheads and envelopes for Christmas, all having the same artwork as the bulletins. Together, they're the nicest things to happen to your worship services!

THANKSGIVING BULLETIN, 65A349

CHRISTMAS BULLETIN, 65A350

Size 8½" x 11", delivered flat, boxed.

100 \$2.00; 500 \$8.00; 1,000 \$14.00.

Matching CHRISTMAS LETTERHEAD, 65A351

100 \$2.00; 500 \$8.00; 1,000 \$14.00.

Matching CHRISTMAS ENVELOPE, 65A352

100 \$2.25; 500 \$10.00; 1,000 \$17.00.

Matching CHRISTMAS OFFERING ENVELOPE, 65A353

100 \$ .85; 500 \$3.50; 1,000 \$6.00.



CHRISTIAN BOARD  
OF PUBLICATION

BOX 179, ST. LOUIS 66, MISSOURI

"The spirit and soul of all reformation is free discussion."

—ALEXANDER CAMPBELL



## Letters . . .

### Desires Assurance

Editor, *The CE-FR*:

It seems to me that there is a great deal of confusion concerning recruitment for the ministry. According to prognostications of seminary officials, there is and will be a serious shortage of ministers. But, according to state and national placement offices, there are "hundreds of applications" waiting to be filled from ministers seeking employment.

What assurance has any young man, recruited and trained, that he will not be turned out to compete with the "hundreds" of ministers already seeking churches?

Similarly, there seems to be a certain amount of irresponsibility on someone's part about recruiting for "church vocations," some of which do not in fact exist or are seriously overcrowded. For example, I have been told that we have enough journalism graduates to last for the next 250-300 years. Or, how many men and women have specialized in the radio-television ministry, only to find out that there is no demand and no room for them in the existent Disciple "program"?

To say that graduates who are suddenly faced with the stark reality that there is no place to go, are disillusioned, is a slight understatement.

Couldn't seminary officials, placement officers and vocational guidance people get their collective figures together and give us the real situation?

"All I want are the facts, ma'am."

—RICHARD B. HARRIS, INDIANAPOLIS, IND.

EDITOR'S COMMENT: *After thirty years on both sides of the situation our conclusion is that the difference between graduates and those trying to help them lies in the directly opposite interpretation of the phrase, "No place to go."*

### Hard for Truth to Live

Editor, *The CE-FR*:

I have been a reader of *The Christian Evangelist* for many years. I would not be without it. Much help and wholesome inspiration has come to me from its pages.

"But I have this against you, that you have abandoned the love you had at first."

The editorial in the July 5 issue,

"The United Church of Christ," reads no different than many others that I have read, written by advocates of religious "mergers." But I just feel impelled to say a few words about mergers and Christian unity.

I believe in Christian unity; have always worked for it and prayed for it. So did our Lord and Master. Mergers are much different than he prayed for. Religious bodies interested in merging sit down and talk it over, then they meet again and talk it over, and over. Certainly what our Lord wanted so much, he has definite plans for us to follow to its accomplishment.

Mergers involve the loosening of our New Testament faith and making compromises. They include the writing of creeds or constitutions or Statements of Faith. Who can write a statement of faith or creed to include all we believe and hope for, unless he copies the New Testament; and why do that?

I hope I do not appear as a *rabid fundamentalist*. I am not. But you make it so difficult to witness for Christ. You make it so hard for truth to live.—EARL LANTZ, Union City, Ind.

EDITOR'S COMMENT: *Our plea for a restoration of New Testament Christianity has gone forward on Thomas Campbell's original premise of respect for the judgment of others. If we thought that all we had accomplished after leaving Indiana at fifteen to study for the ministry was an ability to "make it hard for truth to live" we would be pretty miserable. We want to help advance truth and we will clasp hands with everyone who wants to join in the search.*

### Doubter

Editor, *The CE-FR*:

I recently picked up a copy of *The Christian Evangelist* and read Richard Pope's article, "The Disciples and Unity." (*CE-FR*, May 31, 1959). It struck me in two manners, one a little sadly and one humorously. Having some knowledge of this Christian denomination and their history, I assure you as an unbiased outsider that they are some of the most uncooperative denominationalists of which I have ever known.

Regardless of this, the idea of the little denomination—comprising

somewhat less than .0017% of the whole Christian community, and which has (by fault of the Orthodox Church, rest assured) become so divorced from the true church, and by virtue of such venerable heretics as old man Campbell, is bearing one of the most misconstrued concepts of Christianity—making great strides for Christian unity is a little too much to take.

I am an Anglican. Since I live in this country I am called an Episcopalian. This is a very inadequate name. We are an Orthodox Church, recognized as such by the Greeks (with whom we are in full Communion) and indirectly by the Romans, to say nothing of the majority of the truly Orthodox National (Lutheran) Churches of Europe.

We operate as four-fifths of Christianity operates. Beside the Orthodox Church you look as helpless as a drowned rat. The very idea of you being able to *reunite the church* is simply ridiculous!

I am quite assured the only way you will ever aid in the spirit and cause of true church unity is to reconform to the Orthodox Church. A reunion between the Roman, Greek and Anglican communions would start a ball rolling that would be almost irresistible to the remainder of the Christian world. Failure to conform to this Catholic Church would be the true test of whether or not you are really Christians.

May I ask you to regard the words of our Lord and Saviour Jesus Christ when he said, "For false Christs and false prophets will arise and show great signs and wonders, so as to lead astray, if possible, even the elect." Try this cloak on dear old Alex Campbell.—BRIAN CAUGHEY, Walla Walla, Wash.

EDITOR'S COMMENT: *No comment!*

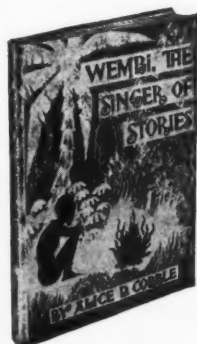
### Investment

Editor, *The CE-FR*:

May I say a hearty "Amen" to your editorial in the August 9 issue urging people to consider the support of Christian higher education as an investment.

No longer can we consider education as a charity and everyone who is concerned needs to do his part in informing others of this fact. Your vigorous statement should be helpful in this regard.—DAVID L. CLEVELAND, Midway, Kentucky.

# Good Reading About Africa



Order these books for all ages on the  
1960 Mission Study Theme from:  
**CHRISTIAN BOARD of PUBLICATION,**  
Box 179, St. Louis 66, Mo.

**Wembi, the Singer of Stories** by *Alice D. Cobble*. Illustrated by Doris Hallas. This is a collection of 25 fables which are the most popular in Africa folklore, retold here for readers from 8 to 80. Told by Wembi, the elder of an African village, some of the parable-like tales are related to illustrate a moral and others just for the fun of it. The book, written by a former missionary to that country, gives insight into the food, customs, culture and beliefs of both ancient and modern Africa. 10W459, \$2.75

**Meet the Congo and Its Neighbors** by *John Gunther*. Illustrations by Grisha. Here is the exciting story of this region, past and present; of the men who discovered and developed the area; of its politics, educational facilities, and agriculture; and its race relations and tribal customs. Ages 12 up. 10M505, \$2.95

**Meet North Africa** by *John Gunther with Sam and Beryl Epstein*. Pictures by Grisha. This is an introduction to 4 countries of contemporary Africa: Tunisia, Morocco, Libya, and Algeria, with their lively assortment of peoples and problems. It includes historical, sociological, geographical, and other background material. Ages 12 up. 10M502, \$2.50

**Meet South Africa** by *John Gunther with Sam and Beryl Epstein*. Pictures by Grisha. Interwoven with general historical background are descriptions of gold and diamond mining, flora and fauna, tribal life, and the political scene and racial segregation. Ages 12 up. 10M503, \$2.50

**Children of South Africa** by *Louise A. Stinetorf*. Illustrations by Eva Watson. Here are 12 delightful stories of children of different backgrounds, from a young man in the veld and a girl in a plaster hut, to another who attends boarding school in Capetown, and two others who have an adventure in a diamond mine. Ages 8-14. 10C741, \$2.75

**Children of North Africa** by *Louise A. Stinetorf*. Illustrated by Frank Dobias. A splendid introduction to the northern part of that great continent where civilization began. These 12 children are very like us and each other in their love of fun. Ages 8-14. 10C740, \$2.75

**The Land and People of South Africa** by *Alan Paton*. Illustrated from photographs. No one can write with more authority or understanding of this great country than Alan Paton. We see the country with its beauty and its wealth, we learn of its history and its people. The author makes this fascinating land and its people come alive. 10L240, \$2.75

**Here Is the Veld** by *Attilio Gatti*. Illustrated with photographs. The author takes us on a tour of South Africa with history and background, through caves with rock painting, and Zulu ceremonies, to gold mines and modern Johannesburg. 10H410, \$3.50

**Here Is Africa** by *Ellen and Attilio Gatti*. Illustrated with photographs. Here the Gattis give us a thrilling, personally conducted tour from French Morocco through the Sahara and equatorial jungles to the Cape of Good Hope. On the way we meet many interesting people. Throughout the narrative is woven the history of Africa. 10H411, \$3.50

**Doctor of Tanganika** by *Paul White*. A thrilling account of achievement in today's world missionary enterprise, this is the human, heart-warming story of a young doctor's heroic compassion and almost incredible duty on a far-flung mission field. 10D208, \$3.00

**She Had a Magic** by *Brian O'Brien*. Here is the story of Mary Slessor, Scot missionary who went as a young woman to the jungles of west Africa and, in forty years, became a legend that still lives today. This is the moving story of a gay and strong-willed woman and the full and satisfying life she led as a servant of the Lord in the jungles. 10S667, \$4.00

**Kalena** by *Esma Rideout Booth*. Illustrated by E. Harper Johnson. This story tells of the old and new in Africa. It is the truthful and sympathetic portrayal of the heart of a girl, Kalena, who lives in a village in the Belgian Congo, in a changing world. 10K162, \$3.00

**The Lost World of the Kalahari** by *Laurens van der Post*. This is a magnificent account of the author's journey into African desert and of his search—physical and spiritual—for the last remaining Bushmen of South Africa. The expedition itself is immensely exciting, but in its spiritual sense, it has meaning profound and long-lasting. 10L376, \$4.00





# LET'S TALK IT OVER

by F. E. Davison

**QUESTION:** *Sometime ago a young minister in another religious body asked me, "When does a young minister reach the time when his people do not call him a young man?"*

**ANSWER:** My answer was "too soon." From where you now stand it may seem that the time will never come when you will be recognized for your true worth. My counsel is that you possess your soul in patience. Do the little things you are asked to do with the utmost care and devotion and you will no doubt be called to larger tasks.

For twenty-seven years I served as director of the Communion service at our International Convention. During those years I was often twitted about having a special pull with the "top brass." The fact was that I did have to pull heavy boxes from one place to another, carry tables on my back, wash Communion trays by the hour and tear my hair when one third of the local laymen failed to show up at rehearsal.

I tried to do the job assigned me the best I could, but recent conventions have proved that my two successors in that responsibility have improved greatly upon my feeble efforts.

May I suggest that you continue to "love the brotherhood" by being the best servant possi-

ble and soon you will find that the brotherhood loves and uses you.

**QUESTION:** *On three occasions (week-days) I have seen a deacon, a minister and a church custodian smoking in the sanctuary. How should such a matter be handled by the observers?*

**ANSWER:** Your question is a stumper. I have no easy solution to offer. I might suggest that you make your sanctuary so attractive and worshipful in spirit that even a smoker would respect the atmosphere.

A sign might be very helpful if it was inclusive enough. Maybe something like this: "No gossiping or smoking in the sanctuary, please."

Since this column is designed to solve all church problems I feel sure that when the deacon, the minister and the custodian read this article they will hereafter show proper respect for the House of the Lord.

**QUESTION:** *Why do nominating committees make things easier for themselves by nominating "Yes men"? Some of us say "yes" so often that we have four or five jobs in the church and some of them are done very poorly.*

**ANSWER:** I agree with you that no person in the church

should take on more work than he can do well, yet I would hate to be pastor of a church that was made up of "No men." There are plenty of church members whose sales resistance is strong enough without me giving them any encouragement.

The nominating committee does have a responsibility which it too often regards lightly. It should study the positions that are to be filled and then try to find the person who is capable of doing the job and willing to give time and study to the task. You have no doubt heard what the Big Ben clock said to the Tower of Pisa. He said, "I have the time and you have the inclination." You will not find many church people who think they have the time to do an important task but if they have the inclination they will find the time.

**QUESTION:** *Don't you think there should be a question box in the church and the minister asked to answer the questions?*

**ANSWER:** You should feel free to talk with your minister about any question that bothers you but "Question Boxes" usually start more arguments than they settle—including those about the back pages of magazines.

